

TWO
SOVERAIGNE SALVES
FOR THE
SOVLES Sicknesse:



Delivered In
CERTAINE SERMONS
at Hurst-Church in the COUNTY
of Berkes, neere READING.

BY
ROBERT LOVELL, then Minister and Preacher
of Gods word in the same Parish.

ROMANES 6. 12.
Let not Sinne Raigne in your mortall bodies.

PROVERBS. 22. 3.
They that Sow unto Iniquitie, shall Reape Affliction.

Peccatum est Fons et Malis, et Morbi, et Mortis.
Arctius in Iohn 5. 14.

Ex sanitate Anima fit sanitas Corporis.
Arist. Metaphisic. lib. 7.

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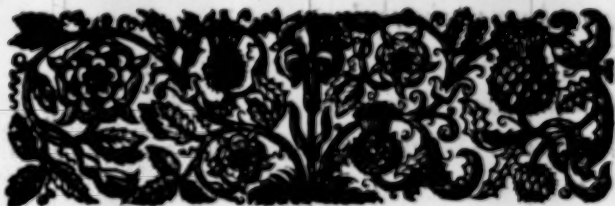
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TO MY MVCH
REVERENCED AND
TRVELY RESPECTED

Friend, Master ISAACH HORNE,
Pastor and Preacher of Gods sacred Word
at ELLSFIELD in *Hampesbire,*
To him Grace and Peace be
Multiplied.

REVEREND SIR,



S I was in the midst of this
Preaching-businesse, it fortun-
ed that a Letter of yours
long since written vnto me,
came to my hands, wherein I
perceiued your desire of see-
ing somewhat on this ensuing Text. And I sor-
rowed much that it came no sooner, that I might
haue satisfied your desire, and shewed my duty to
him to whom I owe my selfe in so great a measure
as I cannot expresse: for when mine owne father

A

for-

forsooke me, who tooke me in? When he receiued me againe to fauour, who reconciled vs? When he would haue bound me to a Trade; who dissuaded him? When he would not heare of my going to the Vniuersitie; who preuailed with him but you? so that to speake the truth,

Tu Herus, Tu Patronus, Tu Pater esses.

Plutarch. de
vita Alex.

Yea, without Excesse of speech, or Suspition of flattery, I may truely say of you as Alexander did of Aristotle; Hic mihi Principium viuendi dedit, Iste autem Bene viuendi rationem tradidit. For who in the Countrey gaue me either Countenance or Maintenaunce in my course of Schollership, but you? I speake Truely, I blesse God Humbly, I thanke you Heartily, It was You, and none but You that did it. But Quid retribuam? Like for Like? I cannot, for your Fauours are beyond my Deserts, and your Deserts are aboue the reach of my Requirall. Siluer and Gold haue I none, but such as I haue, giue I vnto you; to wit, Duty for Loue; Loue and Respect for your louing me when I was neither Loued nor Respected. In token of which I send these vnpolished papers, but how? not to Direct you, but that you should Correct them.

My Schoole-exercises haue beene oft corrected

DEDICATORY.

rected by you, and now I refuse not that my Church-scruiues be censured with your Delectatur For I am of that Fathers minde, which in all his workes and writings did not onely desire *Pi-*
um Lectorem, sed etiam Liberum Correc-
rem. I therefore choose that I might be Blamed of you by your friendly smittings, rather then Balmed of Carping Momus, and Scoorning Zoilus, with their Precious (or rather Pernicious) Balmes, which euer yet were found of the Ingepious, nay Religious, to be rather Hurtfull then Helpetull to their Heads and Hearts. And further I craue that if you meete with any, Qui vel non Intelligendo Reprehendunt, vel Reprehendendo non intelligunt, that you would be as silent with such as may be: say little to them, and lesse of them, lest in your prayers, you will beg with me, That they might be either of a more sound Iudgement, or sober and Sanctified Affection.

Aug. proxi-
 um. Lib. 3. de
 Trinitate.

Aug. contra
 Faustian. lib.
 22. cap. 34.

I confesse it to be a sbrew'd aduenture to trasfique with one poore talent in Publique, whilest I behold richer graces buried in Silence. But iudging it better to Husband a Little to the Common good, rather then to board vp Much in Sullen Niggardize, I send it into the world. It

THE EPISTLE DEDICATORY.

Is but a yong plant, yet yong plants thrive, if the
Sunne warme them with it's beames. Cast then
your eye of acceptance on these weake beginnings
and you shall hearten mee in my proceedings.
Which hoping, I commend againe to your kind ac-
ceptance, and your selfe with it, to the blessing of
our gracious God, and doe rest with all due reue-
rence,

From my Study at Saint
Michells in Crooked Lane,
London, of Nov. 1 610.

Your poore Scholler in all
Christian services to be
commended,

ROBERT LOVELL.



To the Courteous READER.

Courteous Reader,



Hereas the common excuse for
the *Preſſe* is *Over-pretſing Impor-
tunity*; I will not preſſe thee to
believe that of me, but I will
ingenuouſly acknowledge that
my ſpeciall apologie for my
preſumption in this kinde is
Opportunity, leſt I might ſeeme
vnthankefull vnto him to whom I ſo much owe my
ſelfe.

Looke thou on the *Thing* without regarding the
Perſon, on the *Matter* without reſpecting the *Man*,
and I doubt not but that it may profit thee. Which
if it doth; pleaſure me then but ſo much as to ſhield mee
what thou mayſt from that *Zoilus* or *Homeruſtix* whom I know will rather
Except againſt it, then *Accept* of it. Yet I muſt tell thee truly, that
I ſuſpect not the biting of any *Curre*, but the
Cubbe of that *Foxe* which doth diſpraiſe the *Grapes*
which he cannot reach: For no ſuch enemy to *Art*
as *Idioſme*.

Homeruſtix was *Homeruſtix* *Scourge*,
of whom all
Railers and *ma-
licious Carpers*
are called *Zoili*.
Phrynich.

To the Reader.

But if thou, who art iudicious, dost hap to finde
ought in it which is worthy of *Reproose*; *Blame* mee
then, but *Blase* me not, *That is Charitie*; or if thou
findest ought in it worthy of *Prayse*, *Blesse* him that
made me the Instrument of his glory heerein; *That is*
Pietie. And thus doing, thou shalt surely set me with
cheerefulnesse to a further benefitting of Gods
Church, which that I may I craue thy prayers for
mee, and assure thee of mine for thee, and so I rest,

From my Study at Saint
Michaels in Crooked Lane,
London, 15. of Nov. 1620.

Thy servant in Iesus Christ,

ROBERT LOVELL,



The Doctrines, with other special notes herein contained.

That Gods workes, whether of Mercy or Iudgement, Doctrine 1.
whether on our selues or others, ought not to be sleigh-
ted, but to be marked, to be noted, yea duely and diligent-
ly to be considered off. Pag. 3.

That though sinne hath Residency in vs, yet it ought not to
Raigne in vs. 2
Pag. 6.

The meanes to haue victory ouer sinne. Pag. 9.

The rungs by which Sinne gets into its Throne. Pag. 12.

That sicknesse For sinne doth follow sicknesse In sin. Pag. 14. 3

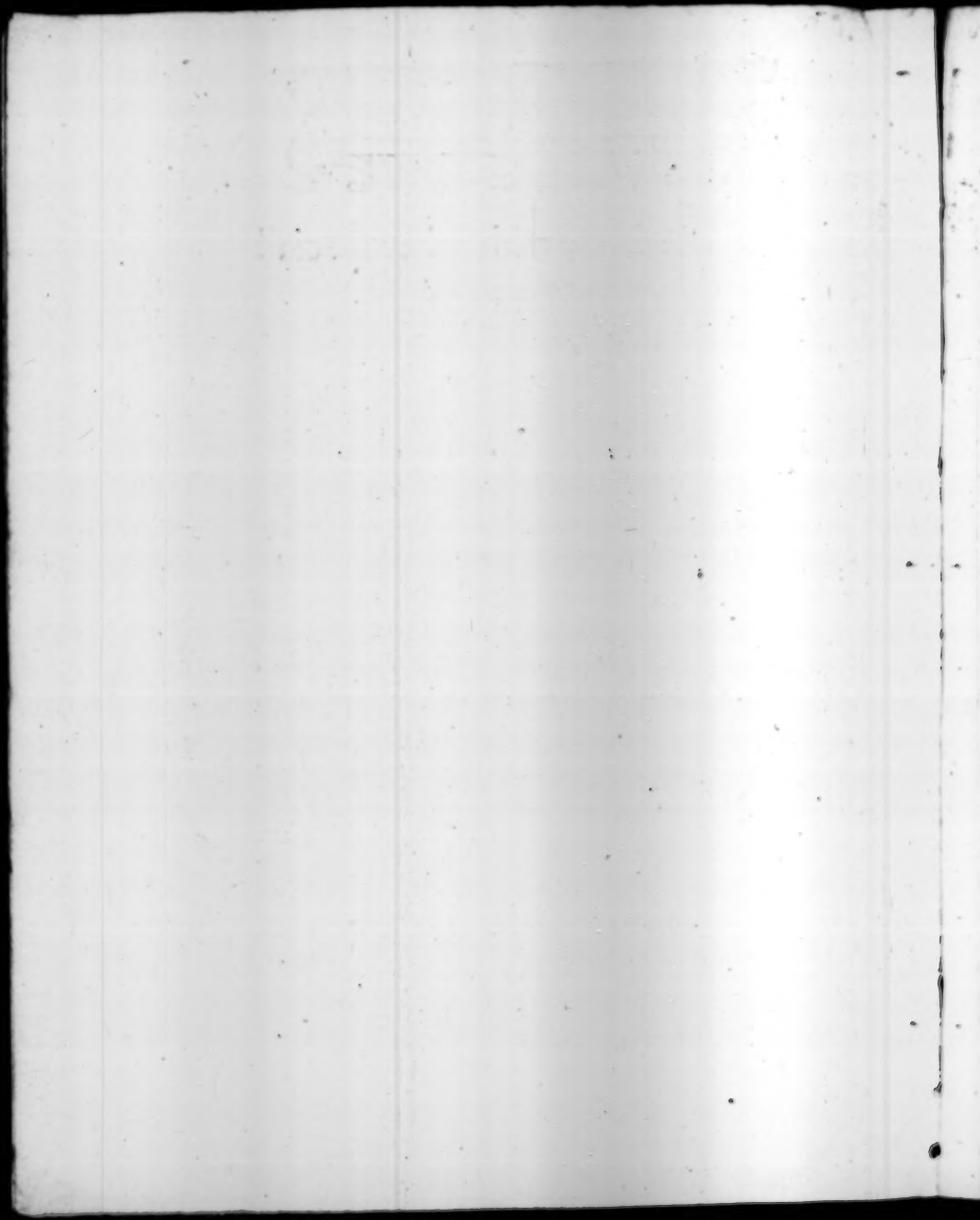
That our deliuerance from any yoke or bondage of sinne, or sinnes
Consequence, (which is Sicknesse, or Misery, or Trouble) should
be a strong bond to binde vs to the service of God. Pag. 21. 4

That when God doth worke any thing In, Vpon, or By vs, we
ought not to attribute the vertue and power of it to our selues, but
vnto God. 5
Pag. 22.

That Punishment shall certainly follow sinne. Pag. 27. 6

Wherein is noted the difference of Gods punishing the godly
and the wicked. Pag. 28.

That God will bring greater and beaue plagues on men,
when they will not profit by lesser. 7
Pag. 31.





TVO
SOVERAIGNE SALVES
For the
SOVLES SICKENESSE.

IOHN 5. 14.

Behold, thou art made whole, Sinne no more : lest a worse thing come vnto thee.



S the faithfull Physitian of the body, ^{Chenitius Har}
hauing cured his Patient, if at any time ^{mon. euang. lib. 2.}
after he can meete with him, will ad- ^{pag. 160. in 4^a}
monish him to take heede of such dy-
et as may hurt him, for feare of a Re-
lapse, (which commonly proues worse
then the former disease :) So Christ Ie-
sus, that good Physitian of the soule,
meeting in the Temple, the man which

he had healed of a *long and loathsome disease*, doth admonish him to be more carefull in time to come then formerly he had beene, for feare *Lest a worse thing, &c.*

And as Christ then met with *That man in his person*: so doth he now meete with vs in his Word; Therein shewing vs, 1. *Our miserie.* 2. *His mercie.* Our *miserie*, in that we are *sicke in body*, *sicke in soule*, and *sinfull in both*. His *mercie*, in that being thus *sicke*, thus *sinfull*, he doth notwithstanding vouchsafe to *heale vs*, and *healing vs* doth admonish vs also to take heed *That wee sinne no more, lest, &c.*

*Ne quod per
gratiam accipi-
mus peccando
amittimus*

Sensus verborum.

Thou art whole.

Made whole.

Sin no more.

The words for plainneſſe ſake may be thus explained: *Thou art whole*, that is. *Thought through ſinne thou waſt ſicke, by reaſon of wickedneſſe thou waſt weak, by meanes of thine iniquities thou couldſt not looke vp, much leſſe leape into the pools of Beſheida and now thou art MADE whole, not of thine owne merit, nor by the ſtrength of thine owne power. Therefore*

Sinne no more, that is, *Draw no more ſo ſoft of it, Drinke no more ſo deepe of it. Runn no more ſo violently into it, Walke no more ſo ſinordinately in it. Wallow not any more ſo ſiltily in it, Let Satan no more triumph over thee by cyppling and enthralling thy ſoule, Let ſinne no more lead thee without reſiſtance, and manly reſiſtance, Let it not any more raigne in thee, Obey not the luſts of it, Give not thy members any more as weapons to fight for it, but oppoſe it, reſiſt it, and manfully fight againſt it.*

Left a worſe thing, come vnto thee.

Left a worſe thing come vnto thee, that is, *Some thing worſe then that. Firſt, a worſe damage to thy bodie, or which is worſe then it, perhaps damnation to thy ſoule. Left continuing obſtinate thou bee of the number of them that are numbred to the ſword, that be bowed downe to the ſlaughter, that cry, and be not answered, that ſpeake and be not heard, for if thou art, My father will whet his glittering ſword, and ſharpen his poiſoned arrowes, with the one whereof he will eate thy fleſh, and with the other drinke up thy blood, take hold of iudgement and executing vengeance. yea, and wounding thy hairy ſcalps, if thou goe on in thy wickedneſſe. Therefore Breake vp thy fallow ground, Sow no more among thornes, be circumciſed vnto the Lord, and be no more ſtiſſe-necked. Yea, ſinne thou no more, Left, &c.*

Diuiſio.

1

2

1

2

The words now in a more orderly handling, doe without ruſhing fall aſunder into two parts, to wit. 1. An admonition or intunction. 2. The Reaſons thereof. The intunction is, *Sin no more.* The Reaſons are drawne. 1. *A priore, à Fronte*, or, *à conſideratione collocati beneficij*, from a benefit receiued. *Thou art made whole.* The other reaſon is drawne, *A poſteriore, à Tergo*, or, *Terribili comminatione*. From an heauy threat of Gods vengeance, which is, *Left a worſe, &c.*

But here me thinkes I miſſe a word, not yet ſpoken off in my diuiſion, which becauſe it ſtands as a Porter at the gate, or as an Vſher to prepare for my enſuing diſcourſe; I cannot let it paſſe vnſaluted: the word is, *Behold, Ecce, Behold.* A word me thinkes

Behold.

thinkes reſembling that *Cbaine* which Poets ſaine to be tyed to the tongue of *Mercury*, and faſtened to the eares of the people, which Draw his Auditors.

It is a *Preparative* word, a *Peaceable* word, a word of *Demonſtration*,^a a word of *Admiration*,^b a word of *Attention*,^c a word of *Precation*,^d a word of *Exultation & Expellation*,^e a word uſed in matters of *Wonder*, either of wonderfull *Gladneſſe*,^f or wonderfull *Sadneſſe* &c. It hath ever beene the *Porter* opening to, or the *Uſſer* preparing for, matter of great moment and importance, as may be ſeene in theſe places. *Pſal.* 77. 5. *Pſal.* 33. 1. *Pſal.* 134. 1. *Luke* 19. 8. *Iohn* 1. 29. *Rom.* 11. 2. 2.

And I find it to haue a double office; the firſt *Outward*, the ſecond *Inward*. 1. *Outwardly* to prepare the eares, which be the firſt gates, by which *Chriſt* enters in to come at the heart. 2. *Inwardly* to prepare. 1. *The Underſtanding*. 2. *The Will*.

The *Underſtanding* to know, the *Will*, to acknowledge and ſubmit it ſelfe unto that which is worthy to be beheld. And ſuch a *Behold* is this; for *Behold*, a man was ſicke 38. yeares. *Verſ.* 5. Yea, *Behold* him ſo ſicke as that he was not able at the ſtirring of the *Poole*, to ſteppe in as ſoone as others. *ver.* 7. Yet *Behold*, this man at one word of *Chriſt*; He aroſe, tooke up his bed and walked, *Verſ.* 8. yea, and as my Text ſaith, he was made whole. A worke worth the wondering at, a worke well deſerving to be viſhered with an *Ecce*, for who would but diligently marke, who could but both aſpectuely and inſpectuely *Behold* ſuch a thing as this? yea, looke on it not a ſquint or glauncingly, but with both eyes, to view it; yea, to view it with the eyes of the body, and to note it with the eyes of the minde; All which is all one with the word *Conſider*^h, to which the *Holy Ghoſt* powerfully addeth another word, which is *See*, *Behold* and *See*ⁱ, as if hee had ſaid, *Intenta animi cogitatione*, ſaith *St. Auguſt*^k. *Looke well upon it, conſider it with an inward, eager, earneſt, & ſerious conſideration*. Which word, what can it in this place more naturally affoord, then this? That Gods worke, whether of *Mercy* or *Iudgement*, whether on our ſelves or others, ought not to be *Slaughted*, but to be *Marked*, to be *Noted*, yea, duly and diligently to be *conſidered off*. Which point, becauſe it ariſeth but from one word, we wil end it with two or three at the vmoſt, and then come to the other words of my Text.

^a Zachar. 3. 8.
^b Iſay 7. 14.
^c Pſal. 133. 1.
^d Iohn 1. 38.
^e Iohn 1. 29.
^f Luke 2. 10.
^g Luke 1. 20.

7.
8.
14.

^h 1 Sam. 12. 24
ⁱ Pſal. 50. 22.
^j Iſam. 1. 12.
^k Kingd. Spiritu
to & Litera.
cap. 3. 8.
Doſt.

We see it daily betwene man and man, that the not minding of a good turne, the slacknesse in acknowledging thereof, and the not endeavouring to requite it, makes the giuer cold in continuance of his former fauours: how much more shall God doe likewise? If he daily powre out his benefits vpon vs, if he continually healeth our sickenesse, yea, and mercifully forgetteth our sinnes, and yet we will not *Behold consider and attend it*, what hope is there of continuance of them? surely little or none: For God cannot endure that his blessings be swallowed in the graue and gulfe of forgetfulnesse, but the more we haue from him, the more he craues from vs; Vnto which if his benefits bind vs not, if his mercies allure vs not, if the cords of his loue draw vs not, hee will cease *beholding vs*, hee will no more *consider our miseries*, nor *attend our cries*.

Wee must therefore haue both our *eares of attention*, and *hearts of retention*, to *heare, consider, ponder and meditate* on his mercies; *Filling our mouthes with his praise, sounding out his honor and glory all the day long*, as well in *Exultation for him*, as he hath done in *Exultation of vs*. So did David euen prouoke all the people to heare what God had done for him; *Come* (saith he) *and hearken all ye people that feare God, and I will tell you what hee hath done for my soule*. Againe, when the Shepherds had found the words of the Angell true, and seene the Babe laid in the cratch, they *kid* it not, they kept it not *secret*, but they *published* it: saith the Text: and so must we doe likewise, and that both in respect of *God, our selues, and others*.

Reasons. 1.

2

n Psal. 116. 10.

o Strigelius in
lib.

3

p Luke 22. 31.

First, in respect of *God*, whose glory, praise and honour, is much set forth thereby. Secondly, in regard of *our selues*, who thereby shall norably declare our faith. That we beleeue the works of God. *I beleeued* (saith David) *and therefore did I speake*. *Nam ubi tunc, est vera fides, ubi lingua sonat confessionem propter gloriam Dei & salutem ecclesie*; For, whereloeuer true faith is, there the tongue cannot be but as a trumpet to sound out a sound confession, to the glory of God & saluation of his church. Thirdly, we must doe it for our *brethren and companions sakes*. *Peter being conuerted must strengthen his brethren*: and we being partakers either of mercy or iudgement, of righteousness or peace, must not *sight* it, but marke, *Behold, obserue, and attend to it*,

it, as being a thing whereby God may be honoured, our selves comforted, and others edified.

Which being so, let this instruct Parents of Children, and Masters of Families to register and record Gods works of judgement; and mercifulnesse in mercy, either towards themselves or others: that so yee may be able out of your good treasure of the one and other, to comfort and encourage them in goodnesse, or to fright and feare them in committing euill. Fathers, Behold ^{1 Parents.} and attend you the loue that God had to Abraham and his Seede, to Ioshua and his House, to Hester and her Maides, because the one did command his Sonnes, & the other his Household, ^{1 Gen. 18. 19. 2 Iosh. 24. 15. 3 H. Act 4. 16.} the third her Maides, ² To serue the Lord, to keepe his Lawes. To fast. And learne you by this to draw conclusions either of instruction, imitation, or consolation to your selves and them. Againe, you Masters of Families, Behold and attend you the iudgements of God on the wicked. His perfect hatred against Balthasar for drunkennesse, ^{2 Masters.} against Zimri and Corby for Adultery, ^{1 Dan. 5. 25. 2 Num. 25. 8. 3 Acts 5. 5.} against Ananias and Saphira for lying and dissembling ², and by such examples terrifie your beaustlie Drunkards, affright your filthy Adulterers, Jismay your accustomed Lyers, that so no such euils may happen to you and yours, as haue done to them and theirs; but being yet whole, Behold, haue a care, heed to it, that ye sinne no more, lest a worse thing come vnto you. And so I passe from this word of Admiratiou, to our Saviours Iniunction which is, *Sinne no more.*

What? sinne no more? Will Christ haue this man a Catharian, a Celestine, a Donatist, a Perrellist? Will he haue absolute obedience to the whole law? or, totall immunitie from all sinne? No, we leaue such opinions to blinde heathen, to Pubagoras, and Zeno, who held that no string or roote of vices at all, may be remaining in men through the exercise of vertue ^{2 Jerom. aduers. Pelag. 2. ad ctesiphoniam.}, or wee referre them to seduced Heretickes, olde Nonatus and Pelagius. (or to new-found Petrus Brusius, a Frenchman, of the Prouince of Narbone and Henricus his Scholler,) who in Augustines time held that iust men may passibly fulfill the Law; and that the workes of ^{2 Aug. 1. 1. de ser. 38 et 88. de bona p. ser. lib. 2. cap. 5.} holy men are absolutely iust ². And in Bernards time (saith a Reuerend Bishop,) maintained that it was not impossible for a iust man to be quite without sinne in this life. ^{2 b. G. A. B. of Exeter in diocessanea. Tom. 1. pag. 125.} No, wee doe not

to vnderstand it, for wee are taught of God; *that if wee say wee haue no sinne, wee deceiue our selues, and there is no truth in vs*^c. And therefore Christ in bidding this man to *sinne no more*; *Non exigit ab omni peccato ut immunis, (ed comparatio sit superio- ris vite*^d: doth not require him to be free from all sinne, but he speakes in comparison of his former life, which Christ knew without doubt to be euill, and that in an high degree. So that this disuasion I take to be as much as if Christ had said in more words, thus. *Thou hast formerly obeyed sinne, now withstand it; Thou wast wont to yeeld to it, now strine against it; Thou formerly madest a Pastime of it, now let it be a Burthen vnto thee; Thou wast wont to Delight in it, now Lament it; Thou formerly diddest let it raigne in thee, suffering it to play Rex, and to establish its soueraigntie; its Edicts, its Lawes, its publish'd Proclamations exacted seruice from thee, but now raigne thou ouer it; quench it, subdue it, and so shalt thou be safe: Which being the meaning, I meane hence to inferre. That though Sinne hath Residencie in vs, yet it should not*

Doct. 1.

e *Tametsi peccatum in nobis Residet, tamen abs- fuedum est ut ad excedendum eius regnum i- gent.* Caluinus in Rom. 6. 12. & Ang. in Text. tract. 41. f Rom. 6. 12. g Caluin. in loc. h Aug. de Nup- tial. cap. 25.

Raigne ouer vs^e. Such is the taint of Sinne, as that we haue it Hereditarie from our first Parents, being deriued vnto vs for Adams fact. 1. By iust imputation. 2. For want of originall iustice in our genera- tion. 3. Because of the depuration and corrupt disposition of our natures. Yea, we haue it *Dwelling* in vs, forcibly crossing the motions of the spirit, haleing and pulling vs vnto sinne; but if we *Dwell* not in it, if we let it not raigne in our mortall bodies, *Sponte exequendo quod Peccatum imperat*^f, readily obeying whatsoe- uer sinne commandeth, wee neede not feare its *Residencie*. *Per Baptismum enim tollitur, non ut Non sit, sed ne Imputetur*^h: for by Baptisme it is taken away, but how? not So taken away as that it is not in them after Baptisme, but So, as that it is not accounted vnto them as sinne, to whom all sinne is forgiuen. And there are good reasons why Sinne should not haue this dominion.

Reason 1.

i Gal. 3. 27.

k Nazian. de bap. orat. 6. l 2 Pet. 1. 4.

First, looke backe to our *Baptisme*, in which being *Baptized* into Christ, we haue put on Christⁱ. Proclaiming him to be our King, and vowing our selues to be his Subjects, and how can we then for feare or shame let sinne raigne in vs? The Spirit ha- uing Desired vs by Baptisme (saith Nazianzine^k) that is, by Holi- nesse made vs Partakers of the Godly nature, saith Saint Peter^l; yea,

yea, being by it deliuered out of Prison, discharged from the debts we owed, it hauing deliuered vs also from Death, regenerated the Soule, gorgeously arrayed it, and made passage for the Kingdome of heauen, (saith Basil^m) how shall we then suffer sinne to raigne?

*m Beſile ſhort
ad Popl.*

2.

So conſider ſinne, who, or what it is; Sinne is a Tyrant yea, ſuch a Tyrant as thruſteth himſelfe by force and fraud into our bell hold, ſo to ſhoulder out the right owners; which who will (if he know him) entertaine in his houſe, much leſſe let raigne in his heart? Sinne indeed is a Tyrant, yea, a Conſuming, Exacting, Inſatiable, and Holding Tyrant. For being dead in it, we are holden (saith the Apoſtle) *αὐτοῦ κρατοῦ*, that is, forcibly holden, *Detentatur.*

2 Rom. 7. e.

Holden in a miſerable ſlauiery and bondage, both of the power of the law, of the rigour of the law, and of the curſe of the law. Sinne like a Tyrant ouerturneth all lawes and conſtitutions, it maketh its owne will its law, which when we haue entertained and obeyed, and ſuffered to raigne, what ſlauiery is like ours? Surely none. No, nor the Iſraelites oppreſſion in Egypt, nor their unmercifull entreatie in Babilon, nor the bloody perfection of Antiochus, nor the Turkes Gallie ſlauiery, nor the Popes fire, nor Paſſies Gunpowder, nor the Spaniards Inquiſition, nor Amſterdam Browniſts mercileſſenes are not to be compared vnto it. I remember a pretty queſtion of the Orators, and it is this: *An ille liber ſit, cui mulier imperat, cui tegeſ imponit?* Whether he be a free man, whom a woman may command, and vnto whoſe lawes he muſt be obedient? And he answereth: *Iſtum non ſolum ſeruum, ſed nequiſſimum ſeruum;* That ſuch an one is not onely a ſervant, but a ſlaue, yea, an unhappy bondſlaue; *Etiā ſi in ampliffima familia natus ſit,* though he be both borne and bred and brought vp in neuer ſo ample, never ſo honourable a familie. I ſpeake it not to approue the Orators ſpeech, I condemne it rather, but it will ſerue to inferre that the ſame may be ſaid of ſinne. For if any perſonall vice doth but obtaine its reſpect, what will it not make vs to doe? *Peſcat, et dandum eſt; Vocat, et veniendum;* Eycit, et abundum; Minatur, et extimeſcendum: It craues, and we muſt giue; it calis, and wee muſt come; it caſts vs out, and we muſt be gone; it threatenſ, and we muſt feare. Nay, and if this were all it were well, but it is not; for by its tyranny, it makes the fruit of the wombe, which is a Bleſſing, to be

Cicero Tard. 5

a *Curſe*, it makes *God* of a *tender Father*, to be a *terrible Judge*; it makes *Chriſt* which is a *corner-ſtone* to *ſupport*, to be a *ſtone of offence* to *ſtumble at*; yea, it makes the *Gospell* which is of it ſelfe *glad tidings*, to be vnto vs *hauie newes*, euen the *ſanour of Death* vnto *Death*: oh therefore let it not *raigne in vs*, but rather let vs *deale with Sinne* as with a *Tyrant*, and that on this wiſe. 1. *Take away its weapons*. 2. *Baniſh its friends*. 3. *Preuent its policies*. 4. *Neuer offer condicions of peace with it*, for if we doe, it will quickly *encroach* and get the *chayre of eſtate*, and ſit in our *ſoules* as *King*. Therefore let it not *Raigne*, &c.

Reason 3.

Laſtly, conſider *ſins wages*: when it hath made vs to take *paines*, what will be our *pay*? Surely in this life a *galeing* and *wounded Conſcience*, which ſhall continually ſuggeſt vnto vs our *ſinnes committed*, *Gods law violated*, his *Maiestie offended*, and *puniſhment deſerued*. This *Worme* ſhall *gnaw*, this *Scurge* ſhall *whip vs* in this life.

e Lament. ſal. 13

Occultum quatiente animo toriore flagellum.

Yea, the *Tormentor* ſhall ſhake an *hidden whippe* in the *ſoule* of the *Tormented*. Nay, neither is this all, but *Death* ſhall alſo play its part, for *That* indeed is *ſins proper pay*, as the *Apoſtle* witneſſeth, *Rom. 6. 23.* ſaying, *The wages of ſinne is death. Mors* vt *debitum ſoluitur peccanti*; vt *Mulsi ſpendum ſuum ex pello P.* *Death* is the *Sinners due*, and ſhall be as ſurely paid him, as the *Souldier* hath his *preſſe money*, and the *Seruant* his *covenant penny*. Therefore let not *ſinne raigne*, &c.

p Arctius in
Rom. 6. 23.

Iſe.

My application of which point ſhall be none other but this: namely, to inſtruct vs, *Therefore to raigne ouer ſinne*.

Which if we will doe, we muſt as *warlike-kings* fight *luſtily* and with a *good courage*, fearing none but *God*, and yeelding to nothing but *godlineſſe*, which hath the *promiſe of this life* and that which is to come: Both which if we will doe, wee muſt follow the counſell of the *Apoſtle*, who willeth vs, *To take the whole armour of God*, that wee may be able to *withſtand the aſſaults of the Deuill*, and to *Reſiſt in the euill day*, and to *ſtand faſt*.

q Eph. 6. 11.
vv. 13.

Know this, oh thou *Chriſtian man* whatſoeuer thou art, that *liuing here* thou *liueſt in a Military world*: and in a
41 Cor. 7. 31. v. 1 Tim. 3. 15. Church Militant v.

Thou

Thou must therefore be a *Souldier*, * and the course of thy * 1 Tim. 2. 3.
 life must be a *fight*, thou must expect the opposition of ene- x 1 Tim. 1. 18.
 mies, and annoyance with *assaults*: And therefore like a good y Luke 1. 71.
Souldier thou must *fight manfully*, that thou maist *raigne* 2 1 Pet. 2. 12.
Regally.

But before thou entrest combat with thy foes, *Put on thine*
armour, be every way, & in every thing wel instructed, as Mr. Cal-
 uin expounds it. ^a But what *Armour* must thou *put on*? Not *Iona-*
thans Bow; nor *Sampsons Iaw bone*: nor *Dauids Sling*, nor *Peters*
Sword: nor *Shauagars Goats*, nor *Sauls Speare*: For wee *wrestle*
not against flesh and blond &c. But against *Principalities and powers*,
against worldly Gouernours, and *Princes of the darknesse of this*
world, against *spirituall wickednesse*, and *things which are in high*
places. ^b *Ergo plus nobis est negotij & molestia*: And therefore
 so much the more businesse and trouble. If then thou wilt be
 a *Conquerour*, follow that *Capraines counsell* that bids thee
 put on *ΠΛΑΤΥΣ ΣΤΕ, Ίνιερ(armaturam Dei: The Ar-*
mour of God. So called, because it was made of God. *Iam. 1. 17.*
Prescribed by God *Psal. 119. 98.* *Given of God*, 1 *Corin. 4.* *Agree-*
able to God, *Heb. 13. 21.* *Made in heauen.* *Prescribed in his Word*,
Given by his Spirit. *Agreeable to his Will*: Therefore the *Armour*
 of God. The peeces of which *Armour* are these. 1. *The Girdle*
of Veritie. 2. *The Breast-plate of Righteousnesse*. 3. *The Shoes of*
Peace. 4. *The Shield of Faith*. 5. *The Helmet of Hope*. 6. *The* Eph. 6. 14.
Sword of the Spirit. ^c 15. 16.

Yea, girt thee with the *Girdle of Veritie*. Haue in thee, 1. *Truth*
 of *iudgement*; Whereby, through illumination of the Spirit, and
 information of the word of God, thou remaynest settled and
 established in that doctrine that it teacheth. 2. *Truth of Heart*,
 whereby thou seekest to approue thy selfe before God, who
 (saith *Dauid*) *Loues truth in the inward affections*. 3. Haue in
 thee *truth of speech*, whereby thy *mouth* and thy *minde*, thy *heart*
 and thy *tongue*, that are so closely tyed by natures bond, may not
 be vnknit, or vnloosed by the Deuil, which is a *lyer*, but rather
Speake thou the Truth vnto thy neighbour. 4. Haue in thee, *Truth of*
action, whereby thou approuest thy selfe *plaine, faithfull and ho-*
nest in all thy dealings and doings both with God and Man,
 this done,

C

Then

^a Quo significat
 debere omnes ex
 parte instructos
 esse ne quid ho-
 mis desit.

^b Eph. 6. 13.
^c Caluin in Loc.

1
 The Girdle of
 Veritie.

1
 2

3
 Psal. 51. 6.

3

4

2
The Breast-
plate of Right-
couſneſſe.

3
The Shooes of
Peace.

4
The Shield of
Faith.

b Pſal. 6. 2.
i Verſe 3.
k Verſe 6.
l Iob 3. 3. & 6. 2.

m Iob 13. 15.

5
The Helmet
of hope.
n τὸ ἔσχατον
Salutaris. Cal.
in loc.

Then couer thy ſelfe with the *Breast-plate of Rightcouſneſſe*, whereby the vitall parts of thy ſoule, to wit, *A good conſcience, ſanctification, and a godly life*, may be preſerued and kept from being mortally wounded, or downe-right killed. Thus couered, ſlacke not to ſhooe thy ſecte with the preparation of the *Goffell of Peace*, by which *greauſes and leg-barnes*, being preſerued from the Bryars and Thornes, Stones and Sticks that are in thy way, that is, Afflictions and perſecutions, tentations and trialls in thy profeſſion and praſtife of Chriſtianity. thou mayeſt march valiantly, fight luſtily, and overcome both quickly and comfortably. Thus *Shod*,

Thou muſt haue a great care, yea, *ἐπιμέλει*. A care about all things els, that thou ſhield thee with the *Shield of Faith*; wherby thou maiſt keepe both thy *Head and thy Heart*, from the *bandy-gripe, blowes and ſtripes, ſoyles and puſhes* of thine own corrup-tions, which are within thee. as alſo *Quench the ſtery darts of the Devil*: Which hauing maliciously poyſoned, hee ſhootes at thee a farre off alſo, with which if thou art wounded, thou ſhalt be ſo inflamed, enraged, and in ſuch a burning paine, as that if the *ſhield of faith quench it not, coole it not, aſſwage it not*, by beleeu-ing the promiſes of God, and applying the bloud of Chriſt to thy ſoule, it cannot be but that thou ſhouldeſt be vexed in thy *Bones*, ſore vexed in thy *Soule*, ſaint in thy *mourning*, and be conſumed with *Griefe*; therefore ſpecially ſhield thee with *That*, for it is the chiefe *Balme*, and moſt medicinable *Oyle* of thy ſoule, which being applyed to that facultie which is enflamed with *Sathans poyſoned dart*, aſſwageth the heate, driueth out the poyſon, diſpelleth the inward anguiſh thereof, paciſieth and quieteth it, and ſo cureth the wounds thereof: Yea, and makes them ſo ſound, as that thou ſhalt be able at laſt to ſay with *Iob*, *Yea though hee ſlay me, yet will I put my truſt in him*. But being thus ſhielded,

Thou muſt haue alſo the *Helmet of Hope, or Salvation*, with which thy head, may heart and ſoule being couered, kept and fenced, thou ſhalt not feare thine aduerſaries, buſmeete them in the *Gappe*; boldly confronting them, and manfully con-founding them.

Laſtly thou muſt not be without thy *Sword giſt vnto thy Thigh*, with

with which *liuely, powerfull, sharpe, piercing, diuiding, discerning* * weapon, thou shalt both defend thy selfe, and foyle thy foe; prouided alwayes, that thou hast *Knowledge and Wisdome*, *Knowledge*, to *Vnderstand* what is Gods good will and pleasure; and *Wisdome*, to *Apply* it. And now because without being armed with the *Power of Gods might*, thou art but like little *Danid* with *Sauls Helmet of Brasse, Brigandine and Sword*, 1 Sam. 17. 38. therefore I would aduise thee to take to thee, *Prayer and all manner of Supplication in the Spirit* *P*, which will helpe thee well to wield and vse thy aforenamed Armour: Which being thus put on, thou needest not feare either *Sinnes Domination* or *Damnation*: For *Sinne* with it's Author the Deuill, is of that cowardly spirit, as that being *Resisted it will flee* 9. By which Flight, thou shalt haue *Freedome*, both from his and it's Tyrannicall Regiment; no sinne shall haue dominion ouer thee, but thou shalt as Lord and King haue dominion ouer it; yea, thou shalt *Sinne no more* (as heretofore thou hast sinned.)

Yet such is the subtilty of sinnes Author the Deuill, that if we take not great heed, and continual care, it will by little and little steale into our hearts, and so inthronize it selfe into our soules, as that we shall not be able (without the fartherly and fauourable assistance of the Almighty to raigne ouer it. Wherefore I hold it wisdome for every Christian, carefully to marke sinnes foot-steps, whereby it climbeth into our hearts and maketh it's Throne in our Soules, (for, *Nemo Repente sit Pessimus sed Paulatim descendit* : No man is on the sudden desperately euill, but descendeth by little and little ;) yea, *Canker-like* it creepeth by degrees, which the *Psalmograph* maketh three in number, that is, *Walking, Standing, Sitting* *1*, but the *Ancients*, foure, to wit, 1. *Cogitatio*. 2. *Propositum*. 3. *Actio*. 4. *Obduratio* *2*: Thought, Purpose, Performance, and Continuance. By *Thoughts*, sinne causeth vs to stumble; By *Purpose* it maketh vs to *Fall*; By *Performance* it causeth vs to *Lye Prostrate*; By *Continuance* it maketh vs *Obdurate*; Which is it's full pitch, and tallest growth, yea, sinnes *Noone-tyde*, *quia iam Peccator non timet suam famam*: For now the sinner hath eaten shame, and drunke after it; and therefore that Sinne might haue both it's *Residence* and *Regencie*, he will not sticke to commit it. 1. *Euery*

6
The Sword of
the Spirit.
Heb. 4. 14.

Ephes. 6. 18.

Lam. 4. 7.

1 Bern. de gradibus Humilitat.

2 Psal. 1. 1.

3 Iacob de Valen. in Psal. 91. 5, 6, 7

4 Ibid.

whit. 2. *Every where.* 3. *And euer*; or if you will. 1. *All.* 2. *At all Places.* 3. *At all Times*. These are the *rungs*, by which Sinne gets it's throne in our inner man; In which when it is a while established, see how it proclaimeth it selfe *King*, and playes *Rex*. 1. By *Ignorance*, which *Blindeth*; 2. By *Unbelief*, which *Displeaseth*; 3. By *Customs*, which *Hardeneth*; 4. By *Secrury*, which *Presumeth*. By *Ignorance* the Gentiles were *Strangers to the Life of God*, and the *Romanes* were *delivered into a Reprobate minds*; yea, this the Apostle doth put first in that Catalogue of causes: *They Regarded not to Know God*, saith he, and why? *Sponte nesciunt, et Liberius peccant*, saith Aquinas: They were wilfully ignorant, that they might sinne the more freely; yea, and whence is it that our common people haue gotten such boldnesse in sinning? is it not for the most part by reason of the *Ignorance* that is in them? Surely yes: for who now so bold as *Blind Bayard*? who so sinfull as the Rude multitude? whose *Cogitations bring darkened*, and *hearts hardened*, being past feeling, and giuen over to *Wantonnesse*, doe worke all *Vncleannesse with Greedinesse*. And therefore no maruell though Sinne *Raigne* in them.

But againe see how *unbelief* drawes on to *sins Regencie*. If the Deuill can but blinde this *Eye of Faith*, but pricke this *Foot*, lame this *Hand*; then he knowes that he shall quickly make vs, *Eye* all sinne, *Goe* vnto all iniquitie, and *Reach* after all wickednesse: That indeed is it that draweth Gods wrath, hasteneth Gods iudgements, deprieth vs of Gods promises, and nullifieth his couenants. Faiths *Necessitie* implies *unbeliefes Indignitie*, makes it worthy of none other King then *sinne*, to whose Lawes they must yeeld, and to whose Lusts they must obey; for it is their *King*, and therefore it will *Raigne*.

But let vs see how *Customs* preuailes for *sins Domination*; surely much euery way. In *familiaritatem grauissima adducit*, saith Seneca; Custom makes heauie things light: It makes *Camels* seeme *Gras*; and *Beames* but *Moates*. The sinner accustomed to sinne is then in his *Element*, when he is committing heinous and hiddeous crimes, grosse and grieuous iniquities. And it is a Rule in *Philosophy*; That no element is heauie so long as it is in its owne Sphere. Et Peccata quamuis Magna et Horrenda, cum

in

v Stonham in
Psal. 1. 1. pag.
16 an 4th

1

Ignorance.
* Ephel. 4. 18.
x Rom. 1. 28.

y Aquin 2 2
quest. 76. artic. 4.

x Eph. 4. 18. 19.

2

Vnbelief.

a Heb. 11. 6.

3

Custom.
b Seneca de
Tranquil. tate
vita.

in *Consuetudine venerint, aut Parua aut nulla crediderunt*, saith Saint *Augustine* : And Sinne though horrid, and horrible, *c. Aug. Enchiridion. cap. 17.* when men are *Accustomed* vnto it, seeme but small, nay none at All, yea, Sinne that presse and sincke downe some to hell, men accustomed therewith, will goe away as nimble with it, as euer *Sampson* did with the *Gates, Posts and Barres of Azazab* *d. Iudges 16. 3.* without complaint of any heast at all : and that makes it raigne.

Lastly, *Securitie* hath an hand to helpe sinne in its *Regencie* : 4
This *Ease* full sleepe in sinne (which the *Greeke Poets* call *αδελ- Securitie,*
φωρ θάνατος, Deaths brother, or if you wil, a *dead sleepe*.) this I say
settles sinne in its throne, yea, and brings him that is possessed
therewith *To sit in his seat*, as the *Psalmist* hath it *c. id est. securè e Plal. 1.*
et pertinaciter perseverare in deliciis, et omnem Pietatem et Religio-
nem habere pro Ludibrio : that is, securely and obstinately to *c. Molerus in loc.*
persevere and continue in omission of good duties, making a
mocke of all piety and religion. This *πνεῦμα ματαιότητος, spi-*
ritus soporis, Spirit of slumber, or as *Piscator* translateth it *c. Dead* *Rom. 11. 8.*
sleepe or senselesse slumber possessing vs, doth make vs to thinke, *Ps. in Loc.*
Who is the Lord? or what can he doe? yea, and to say also, *Wee*
have made a Covenant with Death, and an Agreement with Hell,
Though a Scourge runne over, and passe through, yet it shall not come
at vs *b.* Yea, and this indeed hath bene it, which hath brought *b. Isay. 28. 15.*
vs in such subiection vnto sinnes Dominion. This hath made vs
now, like the *Romanes* of old, euen to sinne, and to Favour such as
doe it : both by Counselling and Countenancing, by Comman- *i. Rom. 1. 32.*
ding and Commending, by Prouocation and Silence, by Fa-
miliaritie and Defence. Oh this hath brought vs to Ripenesse
of sinne, and then what can wee looke for but the hooke of
Gods iudgements to cut vs downe and plucke vs off? There-
fore let vs all *Stand in Awe* *k.* Suspect our owne corruptions, *k. Psal. 4. 4.*
and be carefull in every action to shun and auoyd the offence
and displeasing of God, then though sinne hath *Residencie* in vs
in *Infirmities*, yet it shall not Raigne over vs with grosse *Enormi-*
ties : Be wee therefore admonished by Christ, which here bids
us sinne no More.

I should now descend to the Reasons, but me thinkes I can-
not let passe without obseruation that which is implied in

High Card.
Ludolphus de
Saxonia.
Crematius.
Luc. Loffius.
Calanus.
Aretius.
Marloratus.
Maldonatus.
in locum.

this miracle, *Ne amplius, No more:* and that is this, *That he had sinned before, and so was sicke, yea, take the Text in its Totum with- out Division,* and you shall see it wholly implied, yea, the Learned have concluded, *That it was the Scope and Drift of Christs Conference with this man in the Temple, to shew him the first efficient cause of his sicknesse*¹, which was none other but sinne; so that the Inference is plaine, to wit, *That sicknesse, For, sinne doth follow sicknesse in sinne, or that Weaknesse of Bodie doth proceede from Wickednesse of Soule.*

Doct. 2.

in Fom. et malig.
morbi, et mortis.
Aretius in Loc.
Prima et princi-
pua causa Calu-
mitatum. Strige-
lius. in Psal. 107
Omnis Peccato,
Peccatum habet
Antecedens.
Arety Problem.
hic. 162. p. 489.
in Arist. meta-
Phisic. lib. 7.
o Psal. 107. 17.

This is the *Reall and Radicall*^m cause of all bodily sicknesses. For as the Naturalist said: *Ex sanitate Anima fit sanitas Corporis*ⁿ; That the Soules soundnesse was the bodys safetie; so Deuines hold, *That if the soule had not sinned, the Body had not smarted.* That Pernitious Parent hath begotten this dangerous and deadly offspring, yea, from this Roote and impure Seminarie hath sprung all our woefull Miserie, taking from vs *Paradise*, and making vs *Pilgrims*; bereauing vs of *Immortalitie* and putting on vs *Mortalitie*; disposing vs of *Gladnesse* and exposing vs to *Sadnesse*: and this doth the Scripture every where testifie. *Foolles are afflicted* (saith David,) *Why? Because of their offences.* And *Ezechiel* prophesying of Israels Destruction and fearefull Ruine, layes downe this as the maine cause, euen *Her Iniquitie*, yea, so saith the Text, *For this Ruine is for their Iniquitie* P. Again, *I will smite thee* (saith God to Iacob.) *yea, I will make thee sicke in smiting thee, and in making thee Desolate;* and why? *Because of thy sinnes* Q. And *Ecclesiasticus* saying is notto be buried in silence, who saith: *That hee that sinneth before his maker, shall fall into the hands of the Physitian*^r, and so did this man without doubt: For me thinkes it could no otherwise be, but that he who was sicke 38. yeares, should (with that woman, Marke 5. 25. sicke of the bloody Issue 12. yeares) suffer many things of the Physitian. Of all which painefull effects of Sinne, we may make plentifull vse to bring vs vnto Sanctitie. As,

Iste 1.

First, it may teach vs to *Abhorre Sinne about all things.* By Nature we hate euery thing that Hurteth vs, how much more should we *Abhorre Sinne* that woundeth vs so sorely as it doth? *Her way* (like the way of a Strumpet) *leades downe to Death, and her footsteps take hold of Hell*^e. Yea, saith Saint Bernard, *Via Peccati*

I Psal. 5. 5.

Peccati Ingradientes Contaminat; Progradientes obstat; Egradientes exterminat. Sinne in the first Entrance thereinto Defileth; *Bern. in Sentent.* in the *Progresse* Hardeneth; at its Going out Destroyeth. If I might with patience follow an *Ancient*, in Sinnes description; *v Beda lib. 2. c. 1.* I thinke it would (if any thing would) make vs to *abhorre* *hortat. 4. c. 5.* it.

Hee termes it a *Monster*, yea, and not onely so, but also *A monstrous Witch*; which saith he, *In tot Monstra te transformat in quot Peccata te alterat*; causeth thee to accept the resemblance of so many Beasts, as it maketh thee to attempt sinnes. For example, let it bring thee to *fleishly pleasure*, It will change thee into an *Hogge*, an *Horse*, a *Syren*, a *Sparrow*: Or let it leave thee to *Sloth*; then it will metamorphize thee into an *Ostridge*, an *Elephant*, a *Cammell*, a *Dragon*, an *Asse*: Or let it possesse thee with *Covetousnesse*, and then no *Harpie* shall be compared vnto thee, though *insatiable in Conueting*, *swift in Pursuing*, *hard in Holding*: Or let *Crueltie* take hold of thee, and then no *Hiena*, no *Wolfe*, no *Viper*, shall be able to match thee. *Oh monstrum miserabile*! Oh miserable monster, oh bewitched Sinner, who art so *Taken* (as they say) with such a *Witch* as makes thee so foule in Nature, so monstrous in Mortalitie, so damnable in Diuinitie! Sinne, it will not onely make thee *ἄνομος*, *Impium & improbum*, void of holinesse and honesty for a time, but it will change thee into *ἄμειβλον*, *Insipem Nebulonem*, a notable, *x Iohn 9. 16.* notorious, a palpable, apparent, grosse and grieuous sinner: *Actius in Lot.* yea, into one whose *Eyes* shall be full of *Adulteries*; whose *Eares* shall be open to all *vaine delights*; whose *Tongue* shall be swollen with *Deceits*; whose *Lips* shall be bouldred with the *Poyson of Aspes*; whose *Throate* shall be an open *Sepulchre*; whose *Hands* shall be full of *Bribes*; whose *Belly* a *simpany of Gluttonie*; whose *Backe* shall be loaden with *Idlenesse*; and whose *Feet* shall be swift (enough though) to *shed blood*. Loe then, Sinne being such a thing as will make thee such an one, who will not *abhorre* it about all things? Yea indeede, let vs not loue that which causeth God to loath vs, let vs not swill downe that which maketh God to swell against vs, making vs sicke because of *sinne*, and *Weake* by reason of *Wickednesse*: but rather as I haue said already, let vs *Abhorre* it.

But

Iſe 2.

But againe, *Doth Sinne cause sickness?* Then let this teach vs to commiserate and pittie men in their sinfull estates, as well as in their sickly. In visiting the sicke, *Alas my Brother, and alas my Sister*, are the usuall straines, but coming to our sinfull soules and seeing them sicke with sinne, *even vnto Death*, we cannot mourne, nor pittie them, nay rather we reioyce and sing. Which may I not with *Solomon*, call *A mad mirth*? Surely yes. For who would censure more charitable of that man, who when hee is called to the house of mourning, wherein his *Dearest friend* lyes languishing, he in stead of *Mourning*, *laugheth, reioyceth and danceth for ioy*? And what shall we thinke of such as are *Dying with sinne*, yea, *Dead in sinne: Deadly Drunke, Deadly Conuents*, whom when wee espie, wee laugh at them? But let all such Reioycers take heed, and Repent of this their pitreous Mirth, lest they perrake of that woe which our Sautour hath denounced, saying, *Woe be vnto them which now laugh, for they shall weepe and howle*.

x Luk. 6. 25.

Iſe 3.

Thirdly, doth *Wickednesse* cause *Weakenesse*? Then let this teach vs to acknowledge without murmuring, that all the iudgements which seaze on vs, are iust and righteous altogether. Two peerelesse patternes hereof we haue in sacred Write, the first whereof is the *Widdow of Sareptah*, whose Sonne falling sicke, yea, *even sicke vnto Death*; so that (as the Text saith) *There was no Breath*

a 1 Kin. 17. 17.

18.

in him^a, She murmures not, she repines not, she reuiles not the man of God, but rather disprays her selfe, imputeth her Childes sicknesse and death vnto her selfe, saying: *Art thou come to call my sinne to remembrance, and to slay my Sonne?* Which had beene as much as if she had said: *Oh man of God, I humbly acknowledge that it were iust with God if he did call my sinnes to remembrance, and for punishment of them did take away my Sonne, I had no cause to murmur, but rather to mourne, because my sinne is so great as to deserue this, yea, and many more heauie punishments then this*. Loe, she is not like *Vespasian*, who being sicke and out of hope of life, threw the Curtaines aside, spreading his hands, and complaining against his Gods, *Se Immerenti sibi vitam eripis*; That they tooke away his life without any fault or fayling on his part: No, no, she doth not behaue her selfe any whit forwardly, but humbly acknowledged that her sinnes haue deserved it. The like we may reade of in the booke of *Nehemiah*: How the

a Sacerdotus in
uit. Vesp. cap. 10

the *Leuites* laid open the sinnes of the whole land, *Condemning themselves, and Commending the Lord.* Confessing his kindeesse vnto *Them*, and their *Unkindnesse* vnto *Him*. Yea, surely (say they) *Thou art iust in all that is come vpon vs: Thou hast dealt truly, but we haue done wickedly* ^b. And thus it be-
^bNch. 9. 33.
 houeth vs to doe likewise, euen in all our Troubles and Afflictions that befall vs in this life, therewith to be content, and willingly to subiect our selues vnto Gods will, patiently wayting his leisure, and to doing let vs not doubt but that at the last the Lord will come, yea, and recompence his seeming slacknesse with plenty of ioy and glory, and honour and immortalitie.

Fourthly, what though sicknesse commeth for sinne, yet let vs not vncharitably conclude (though God may know it to be true,) *That everyone that we see grievously sicke, is a Griuous sinner: or, That he or his friends haue deserued such a sicknesse, or such a plague, or such a punishment:* No, let vs leaue this to the *Iewes*, or put it off to the *Barbarians*. The first whercof would needes vncharitable censure *The man that was borne blinde*, and would not be perswaded but *That either Hee, or his Parents had sinned*, * that is, had extraordinarily sinned aboue
 * Iohn 9. 2.
 others. Againe, the *Barbarians* did no lesse vnto *Paul*, on whose hand because a *Viper hung* ^c, it could not be but that
^cActs 18. 4. 5.
This man must be some Murderer, who though he had escaped the Sea, yet Vengeance would not suffer him to Live, said they. A note which I haue heard some of our *Pure-spirited Illuminates* too often and odiously sing, yea and I haue heard them too, like *Iobs Miserable Comforters* and mercilesse friends, say both of, and vnto their afflicted brethren, *That God had forgotten them for their Iniquities* ^d, and *That their wickednesse*
^dIob 11. 6.
^eIob 22. 5.
is Great, and their Iniquitie Innumerable ^e. But what art thou that Iudgest another mans seruant? or *Who bath knowne the minde of God at any time?* Canst thou tell whether the affliction which thy brother suffereth, be a Probation or a Punishment? Knowest thou the end of Gods doings? It may be his sicknesse is for the same end that *Iobs* afflictions were, euen to Try him, that he may come forth like the Gold: there-
^fIob 23. 10.
 fore spare thy speech, saue thy breath, looke to thy selfe and

be more Charitable towards him. Is he now in his fiery try-
all, in the furnace of affliction? *Hodie Mihi, Cras Tibi*, this is
his portion to day, it may be thy pittance to morrow. Hee
it may be is in the furnace of Loue, when thou shalt be in the
oven of Wrath, therefore *Thou that ſtandeſt take heed leſt thou*
21 Cor. 10. 12. *thou fall &*, and thou that now censureſt thine afflicted bro-
ther, beware leſt the ſame, if not worſe things, come vnto
thee. Leſt therefore thy ſoule pay the price of thy tongue,
be not ſo haſtie nor harſh againſt thy Brother in his heau-
neſſe, but rather mourne with him, pray for him, *That God*
(according to his promiſe) *Would not lay vpon him more then*
he is able to beare, and in ſo doing thou ſhalt ſhew thy ſelfe,
wiſe, honeſt, charitable and Chriſtian-like.

Uſe 5.

Now in the next place, it may be you will expect ſome
Comfort. But how can you looke for *Grapes* from *Thornes*?
for *Water* from the *Rocke*? for *Oyle* from *Stones*? for *Sweet-
neſſe* from *Bitterneſſe*? or for *Comfort* from *Sinne*? Yet be-
hold, and ſee, admire, and be thankfull to the God of
might and Father of Mercie, that doth thus bring good out
of euill, and that thus:

He maketh *Nocumenta* to be *Documenta*, euen his Laſh-
ings to be Leſſenings: In Conſideration whereof Saint Gre-
gory did thanke God that he was *Sicke*, for, ſaith he, *Detri-
menta Corporis*, were *Incrementa Virtutis*, my bodies Paine,
was my ſoules Gaine, my Bed of ſickneſſe was my ſchoole
and Doctorell Chayre of learning and diſcipline. Likewiſe
it is reported of *Nazianzine* that hee tooke that comfort of
his ſickneſſe, that in the middeſt thereof he ſaid: *Morbo
crucior et Gaudeo, non quia Crucior, ſed ut Alijs Patienſis ſim Ma-
giſter*: That is, I am grievouſly grieved and I reioyce, not
that I am grieved, but that in the middeſt thereof, I behaue
my ſelfe ſo, as that I may be a Patterne of patience to others:
yea, and ſurely ſome ſuch haue I (to my vnſpeakeable com-
fort) viſited, whole ſickneſſe hath bene ſo ſeaſoned with
holy and ſanctified ſpeeches, that they haue oft prevented
me, and in ſtead of receiuing comfort from my mouth, they
haue given mee comfort to my ſoule: And the ſickneſſe
like *Lazarus* his ſleepe^b, haue not bene vnto *Death*, but for
the

^b Ioh. 11. 11.

the Glory of God¹. For in it their Tongues haue beene as the Tongues of the learned, touched with a Coale from the Altar, their mouths haue spoken powerfull, pleasant and profitable things, yea, and in it wee haue perceiued such a measure of grace in them, as in those who haue had their soules wayned from the world, their flesh mortified, their spirits consecrated to God, and themselves rapt vp vnto the third heauens: Oh what comfort is here for the *Sicke*, though as *Sicke as Sinfull*!

Lastly, *is Sinne the cause of Sicknesse?* how should this presse forward men of place and authority, in Church and Common-wealth, to set themselves to the suppressing of sinne? Surely much every way. It should make vs Ministers to be euen Boarveyes, *filij Tonitru*, *Sonnes of Thunder*^k, ratling from heauen the terrible iudgements of God against sinners, yea, we should be heard aboue, and be seene beneath, we should out-face sinne, out-preach it, out-lieue it, suffering our light so to shine in the faces of worldlings, as that it might dazle them, whom it cannot guide, for *Then* and neuer till *Then*, *Cum Imperio docetur, quod prius agitur quam dicatur*^l: Then ¹ *Greg. in Job.* (saith Saint Gregory) shal we with Authority speake what we doe, when we doe what we speake: And that done, by vs, will be but to little purpose, lest you also that are authorized among the Commons, vn-sheath your swords, and bend your bowes, to cut downe and shoot at those rebellious wickednesses which be so preiudiciall to our peace, and such a bane to our health here, and happinesse hereafter. The sinnes that cause these things are innumerable; Sinnes of infirmitie and sinnes of enormitie, sinnes secret and sinnes open, and publike; yea, and those capitall, crying ones too. For the suppressing of which if you doe not the sooner and soarer lay too your hand, it is to be feared that the hand of God will ere long be vpon you and yours, vs and ours, *Visiting our Transgressions with the Rod, and our Iniquities with strokes*^m. The Crying sinnes that we cry vnto you for suppressing (among many) are specially three. First, *Swearing*. Secondly, *Sabbath-breaking*. Thirdly, *Drunkennesse*. Which for want of Magistrates, who *Phineas-like* are *Bold-countenanced*, they,

i Verse 4.

Vse 1.

¹ Ministers.^k Marke 3. 17.^l Greg. in Job.² Magistrates.^m Psal. 89. 32.

they grow so bold as to step into high places, and among high persons, yea, and canker-like they spread further and further in the body of our state, so that if those members which are already infected, be not either cured by Gods Ministers, or cut off by our lawfull Magistrates, it is to be feared that they will grow desperate and past hope of any cures of which behold a shrewd signe, for Swearing is now but the
 1 Gentlemans Grace of speech, the Pages Complement, the Serving-mans Sword, the Trades-mans breaker, & the Country-mans Yea,
 2 and Nay. Again, for Sabbath-breaking, why that is but the Citties day of Dalliance and Delight, Pride and Gluttonie, and the Country-mans Leisure-day, wherein if they should not Re-
 3 create themselves in Dauncing, Dicing, Drinking, and such like Demullish pastimes, they would thinke themselves much wrong'd. Lastly, for Drunkenesse, Why? that is but Good-fellowship, and Merry meeting, a Passing away the time to Laugh and be fat. But why should these things be suffer'd by you, seeing that the Lawes of God and man, yea, lawes temporall and ecclesiasticall, haue so holily and wholesomely provided a remedy? Your place requireth That ye be men of Cou-
 rage, fearing God, dealing truly with all menⁿ, and therefore I beleeue you see to your Calling, and as you tender the health of our Country, the long biding, and well-being of our Church, set an edge on your swords, sharpen your arrowes, bend your bowes, and good lucke haue you in the execution of Iustice on such as thus notoriously offend, even of pride and malicious wickednesse; The day be yours, the honour be Gods, and the good be vnto vs and ours, from this time forward vnto the worlds end. And so much of the Admonition or Iniunction, Sinne no more. Now to the Reasons, and that first of the first of them, drawne as I told you *A Priore*, or a *Collocato Beneficio*, from a good turne bestowed; in these words: *Thou art Whole, Therefore sinne no more.* Wherein are to be considered. 1. A worke wrought, *Thou art whole*, a worke of Health. 2. The Worker, closely implied in that participle *γέγρας*, *thou art M A D E whole*. Of these in their order, and first of the worke. *Thou art whole, Therefore sinne no more.*

Parti secunda.

Ratio prima.

*Parti prima, pri-
ma rationis.*

Benefits

Benefits (saith our Prouerbe) *are Binders*. Et omnes *Im-*
memorum Beneficij odimus (saith the Oratour :) And *All* (e.
 uen the Heathen) hate vnthankfull persons, much more ^{o Cicerode Offic.}
 Christians, and most of all this man, who was so long sicke, ^{lib. 2.}
 and so lowe brought as that hee could not *Stepe into the*
Pooler, he being so miraculously healed of such an inueterat ^{p Verse 7.}
 disease, yea, and that at such a time as he, nor any of the Iewes
 would haue thought off, euen *On the Sabbath* 9. What lesse ^{q Verse 10.}
 sacrifice can he offer? what better seruice can hee performe,
 then that which the Physitian both of soule and body doth
 require? and that is, *because he is made whole, he should Sinne*
no more. Hence I inferre this Conclufiou: *That our deli-*
uerance from any yoake of Bondage, either of Sinne, or Sinnes
Consequence, (which is Sicknesse, Misery, and Trouble) should be
a strong bond binding Vs to the seruice of God, Thou art whole,
Therefore Sinne no more. Doll. 1.

The Scripture is plentiful in the prooffe of this, *Zachari-*
as singeth it, and the Apostles say it: *That being deliuered, &c.*
Wee should serue him in Holinesse and Righteousnesse 1. ^{r Luke 1^o 74. 75}
That being freed from Sinne, we should be made the seruants of Righteou-
nesse 2. *That being bought with a Price, wee should glorifie God* 3.
That the Grace of God hauing appeared, it should teach vs to de-
ny Vngodlines, &c 4. Yea, it is the Cord & Cart-rope wherwith
 and wherby God would both draw and bind his people to
 obedience: It is the string that he harpes vpon seauen times,
 yea the burthen of his song, almost in euery place, or at
 lest in euery booke of *Moyse*, saying: *I haue brought thee out*
of the Land of Egypt, and redeemed thee out of the house of Ser-
uants, &c. *Therefore thou shalt haue none other Gods but mee* 5.
Therefore ye shall keepe my Commandements 6. *Therefore shall*
ye eate the Pascheer vnto the Lord your God 7, yea, and *There-*
fore should this man Sinne no more, because He is made whole. ^{s Rom. 6. 18.}
^{t 1 Cor. 6. 20.}
^{u Tit. 2. 11, 12.}

And reason good. For *who* (saith the Apostle) *planteth*
Vineyard and eateth not the fruit thereof 2? and why should
 God, plant and place vs in a fruitfull Canaan? why should he
 helpe and heale vs in sicknesse and distresse, if after all this
 we shall Sinne yet more and more, in stead of *Sinning no more*? ^{* Exod. 20. 2. 3.}
^{Dut. 5. 6. 7.}
^{x Leuit. 22. 18.}
^{31. 16. 13.}
^{Dut. 4. 37. 40.}
^{7. 8. 11.}
^{Dut. 16. 1. 2.}
^{Rea/om.}
^{7 1 Cor. 9. 7.}

This meetes with that in-bred, and ouer-spred corruption 17s 1.

of ours which takes ſuch liberty to it ſelf of ſinning, becauſe God is mercifull, as it is wonderfull to behold.

True it is *That Grace hath abounded*, what? *Shall we therefore continue in Sinne?* Tis as true, *That we alſo are healed*, what ſhall we therefore ſinne? ſhall wee make no better uſe of Gods mercies? God forbid.

Know thou oh Chriſtian whatſoeuer thou art, *That Grace doth not giue the reins to Licentiousneſſe of Life*, but rather *It is the ſtreighteſt bridle to hold vs from all ſinne*. David makes it the End of Gods mercy, *Not to be ſecure*, but rather
 a Pſal. 130. 4. *ſo feare*: and the Apoſtle in all thoſe praises of Gods mercies towards man makes no ſuch uſe, neither giues any colour of diſpenſation to ſinne, but rather doth much condemne the Libertines and Epicures, which draw ſuch Satanicall conſolutions out of ſuch Sanctified premisses. But I haſten to ſpeake of the worker, or Author of this worke, implied in this Participle, *γέγονας*. **M A D E whole.**

*Paris ſecondæ,
prima rationis.*

It is worth our obſeruatiõ, that Chriſt doth not here ſay *ὕψις*, or *εἰς ὕψος*. *Sanus es*, *Thou art whole*. *Ex Tui gratia*, or *Ex Tui potentia*, out of thine owne merit or power, but hee ſaith, *ὕψις γέγονας*, *Sanus Factus es*, *thou art MADE whole*. *De re facta loquitur*^b, he ſpeakes of the cure done *On* him, not *By* him. For if he could haue leapt into the Poole, or haue had any to put him in at the *Troubling of the Waters*, he had neuer ſtaid for Chriſts comming: But now that this mans *Weakenesse* and Gods *Power*, his *Miserie* and Gods *Mercy*, might at once be manifeſted, Chriſt telſ the man that he was **M A D E whole**. Whence we are taught, *That when God doth worke any thing either In, Vpon, or By vs*, we ought not to attribute it to our ſelues, but vnto God onely.

b Hugo Cardin.
in Locum.

Doct. 2.

If it be demaunded, *Whence commeth our Helpe?* David will tell vs, *That it commeth from the Lord*, which hath made heauen and earth^c. Againẽ, *Are Kings ſaued by the Multitude of an Hoſt*^d? why then did not that Multitude of the Midianites, who lay like Graſhoppers vpon the earth, and whoſe Cammels were numberleſſe^e? why did not they ſaue themſelues and deſtroy Iſrael? Thirdly, *Are mighty men deliuered by their much ſtrength*^f? why then did not Goliath, that Encircum-

c Pſal. 121. 2.

d Pſal. 33. 16.

e Iud. 7. 12.

f Pſal. 33. 16.

cijed

cised *Philistim*, who came to *David* with *A Sword*, a *Speare* and a *Shield*, to overcome him that had onely *A staffe* in *g* 1 Sam. 17. 49 his hand, *fine* (smooth) *stones*, and a *Sling* *h*? In a word, *Are Hor-* b Verse 40. *ses Helpe*? Why then did not *Pharaob* with his 600. *Chosen Chariots*, and *All the Chariots of Egypt*, overcome, overtake, and overthrow *Israel*? Why? even because *The Lord was their* i Exod. 14. d v. *Helpe*, and their *Shield*, saith *David* *k*: In Admiration whereof 7. ad 28. one both pithily, and pectorally saith; *Ob beator qui ab hoc* 4 Psal. 33. 20. *solo Opitulatore pendent*, & *ad hanc Anchoram salutis in Rebus* *aduersis Vera fiducia confugunt* *l*: Oh happy are they that 1 Strigelius in *hang on his helpe*, and that take hold on him, as the Anchor *Psal. 121. p. 479* of their hope in all their stormes of aduersitie and affliction! But on the contrary, *Ob miseros quorum res exiguu filo pendent*, & *tantum Praesidijs humanis quae sunt Euripo mobiliora* *m*. m Strigelius Oh vnhappy and miserable creatures are they that hang by *ubi supra*, such small threds, and that onely trust on humane helpes, which are more inconstant then the River *Euripus*, that ebbs and flowes seauen times a day. No, No, *Sperent Alij in Brachium carnis, presument in suis Viribus* *n*: Let others make flesh *n Musculus in* their Arme, and boast of their great strength, yet let vs put *Plal. 33. 16. 20.* our trust in the Name of the Lord, who onely is able to make vs whole.

By *Him* onely had *Israel* helpe against the *Philistims* *o*. By *o* 1 Sam. 7. 10. *Him* alone had *David* strength against that *Goliath* *p*. By *p* 1 Sam. 17. 50 *Him* onely had the *Shunamites* (onne) *Life* *q*, and by *Him* and *q* 1 King. 4. 36. *His Christ* was this man made *Whole* *r*. *legu* 5. 14

That in *Warres*, *Weapons* should be vsed; That in *Hunger*, *Meate* should be prepared; That in *Sicknesse*, *Physike* should be administred, who denies? but if the *Lord fight* not, if the *Lord see* not; if the *Lord blesse* not the meanes, we shall be *Slaine* all the sort of vs: wee shall be *Hungry* still, yea, and *Languis*h even vnto death: For so doth *Master Calvin* excellently note, saying; *Donec Calestis medicu opem nobis ferat*, *Nos* 130. 3. *non tantum intus fouemus multos morbos sed etiam mortes* *l*, that is, Till that heavenly *Physitian* doth bring health, wee doe not onely cherish in vs many diseases, but bring on our selues many deaths.

Deus

Death Temporall, Death Spirituall, Death Eternall; By the first whereof we shall be depriued of life, by the second, disioyned from grace, by the third, separated from glory. Will we then be Cured, will we be Made whole, then let us looke vp vnto God, beleue in God, and depend on him, for hee onely it is that maketh vs to dwell in safetie.

Reason 1.

1 Mat. 6. 27.

2 Hagga. 1. 6.

Reason 2.

* Ephes. 6. 10.

x Rom. 8. 37.

y Iam. 1. 17.

z Psal. 51. 12.

And good reason is there why we should so doe, whether we regard our Selues, or respect God. Our weaknesse or His power. The one is such as that we cannot *Add one Cubite to our Stature*; *one Minute to our Dayes*; *one Moment to our Lives*; yea, such as that being *Fallen* we cannot *Rise*; being *Weake* we cannot *Strengthen* our selues; being *Sicke* we cannot be *Healed*; yea, such as *Sowing Much* shall reape but *Little*; *Eating much* shall not haue *Enough*; *Drinking much* shall not be *Filled*; *Loathing our selues* cannot be *Warmed*; and *Earning much Wages*, shall but put it in a *broken Bag*, except the Lord puts to his hand, except the Lord addes a blessing.

Yea, His honour and praise it is to acknowledge, *That in the might of His power we are made Strong*; *That through Christ, Wee are strengthened*; *That Corroboration* is an heaue of Grace that commeth from *Alone*; *That Establishment* comes from *Hu free spirit*; any of all which if we attribute vnto our selues, wee Robbe God of his honour; If therefore we haue attained vnto, either safetie of body or saluation of soule, if we are healed of the soarenesse of the one, or eased of the sorrowfulnesse of the other, let the praise and glory be Gods, who onely maketh vs whole.

Vse.

a Calvin in Phi-
lip. 2. 13.

This is the vse hereof; even this, *That when we heare that nothing is, or can be done, but by the might of Gods power, That then we make it, vt Machina ad Destruendam omnem Altiudinem; Gladus ad Consciendam omnem Superbiam*; even an engine to overthrow all high exaltings, and a Sword to cut downe, wast, and consume all Pride that is in vs. Yea, let it serue as an *Axe* to hew downe, and a *Saw* to cut off that high exaltings of theirs who boast and say: *We haue killed, or wee haue made alive, We haue Saued, or we haue Destroyed*:

No, no, It is not Wee, but it is God that worketh, either IN
vs,

us, or BY us, FOR us, or AGAINST us. Therefore know thou oh thou mighty man whatsoever thou art, that whatsoever thou hast done, thou art but the *Axe* and *Sawe* of the most mightie: Now saith the Prophet, *Shall the Axe boast it selfe against him that heweth with it? Or shall the Sawe exalt it selfe against him that moveth it?*^b No; *Nec in vilo glorandum est, quia Nostrum nihil est*^c: Neither ought wee to boall in any thing, because nothing is our owne. For tell me, is the Praise of *writing well* the glory of the *Penne*? Or is the Praise of *speaking well* the glory of the *Tongue*? Or is the Praise of *doing well* the glory of the *Hand*? No verily, it is *God that willeth, that worketh, that doth according to his good wilt and pleasure*^d. And whosoever shall give it to any other, let him be branded with the name of a Robber, and a Theefe; and of this too jealous is the Lord, as that he will give it *To none other*^e. And therefore saith the holy Ghost; *Left Israel should vaunt it selfe against God and say, MINE hand hath saved me*^f, the Lord would not suffer Gideon to goe forth with any more then *Three hundred men of Israel*^g, against *two and thirty thousands of the Midianites*, and they put them to flight^h. And remember how hainously the Lord tooke it at *Nabuchadrezzars* hands, that hee should so proudly vaunt and say: *That HE had built an house by the Might of his power, and for the Honour of His Masseie*ⁱ. And no lesse reproach was it vnto Christ, that *Pilate* should say: *That HE had power to Crucifie him, and HE had power to Loose him*^k. Might not a man say of his *Exaltation*, as *Ambrose* said of *Caines Desperation*^l? *Mentiris Pilate, thou lyeist Pilate: Surely yea, for as Christ hath it in the ensuing words, He could have no power at all against him, except it were given him from Above*^m: *Imperium Malorum a Deo fit*. The wicked must know *That there is no Power but of God*ⁿ, which though it be given them, *Tamen nihil iuris habent in Sanctis nisi Permissione Divina*, yet they haue no right, no power ouer Gods Sonne, or Saints, or Seruants, but what is given of him^o: o *Aretius* in *Iohn* 19. 11.

by rectine what God gives, and leave that which he reserves, lest by

^b Isay. 10. 15.^c Cyrtianus in epist. ad Cornelium.^d Philip. 1. 13.^e Exod. 20.^f Iudg. 7. 1.^g v. 6. 8.^h v. 22.ⁱ Dan. 4. 27.^k Iohn 19. 10.^l Amb. in Gen.^m 4. 13.ⁿ Iohn 11. 19.^o Rom. 3. 1.

usurping that which is denied, he deserves to lose that which is granted. Health and happinell is now *Ours*, let Honour and Praise be *His*. Through *sinne* wee were all *sicke*, but by the *Mercies* of God in *Christ Iesus* we are made *whole*. Therefore let vs all remember our Recouerie with no lesse thanks and praise to God then did the faithfull of old, who being freed from the oppression of Idolatrous Tyrants cryed and said :

p Psal. 115. 1.

Not unto Vs O Lord, not unto Vs, but unto Thy name be the praise, for though *Wee* haue sinned, yet *Thou* hast *Made vs whole* : and let this suffice for the first reason.

Secundum mem.

Partis prime

Ratio secunda.

The second followes. *Left a worse thing come unto thee*, drawne (as I haue already said) *A Posteriori*, or *A Tergo*, or *A Terribili Comminati. no* : From an heauy threat of Gods vengeance. *Left a worse thing come, &c.*

In the former Reason *Mercie* and *Peace* met together, that by them this man might be reduced from *sinne*, now *Righteousnesse* and *Truth* doe kisse each other, that he might be induced to *Sanctitie*; precedent mercie was Christs first cord to draw this man from sinne: but if this will not serue, then behold his subsequent iustice which shall be as a Cable to binde him; yea, *A worse thing shall come unto him*.

Sinne (as you haue already heard) is a sicknesse: Now in euery sicknesse by how much a Relaps is more perillous then the first disease (by reason that Strength is spent, and Nature made more weake,) by so much is the Relaps into sinne more dangerous, then the first sinning, because thereby the strength of grace is weakened, and the stocke of goodnesse decayed, yea, in such an one as continueth in his sinne without remorse, without sorrow or shame after that he hath beene mercifully admonished, and iustly punished. In *Him* see how the sparkes of goodnesse lies a dying, behold how the Flouds of iniquitie ouerwhelmes him, make his soare assaults, either to *Presumption* or *Desperation*, and little strength hath hee (God wot) to Resist either; so that how can it be but *That a worse thing, &c.*

q Adams Blucke

Denill. p. 73.

It is well obserued by a wittie Preacher of our times q, *That Impenitencie for the Former part of our life, doth bespeake Impudencie*

Impudencie in the Latter end, and by often prostitution of our Hearts unto uncleannesse we get an Whores forehead, that cannot blush, so that A worse thing cannot but come unto vs.

But let vs see the particulars of this second reason also.

Diuisio secunda
rationis

And they are likewise two in number, to wit,

First the Certaintie. *Left*, ἵνα μή.

1

Secondly the Extreamitie, a worse, χεῖρόν.

3

The first doth not here, as in other places, imply any vncertaintie, likelihood, chance, or fortune: for marke the Text, which saith not ἵνα μή, *Imo nisi*: *Left Perhaps, Perchance or Peraduenture*,* but it saith ἵνα μή, *vt Ne*: *Left assuredly** Luke 3. 5. redly it come to passe, as being a Iudgement proceeding from the father of lights, with whom there is no variablenesse nor shadow of change; Whence I conclude: That Punishment shal certainly follow sin, or, That Sin and Punishment are inseparable Companions.

Prima pars
eiusdem
rationis.

If the one will goe before, the other shall follow after, If there be no remedie but that men will needes *Sowe unto Iniquitie*, no maruell though the Haruest come, though their sinnes ripen, and that they Reape Affliction; yea, so inseparable are they, that the Hebrew.ists call them by one and the same name; for where the Text saith, *Sinne lieth at the doore*, and againe, *My sinne is greater then I can beare*, and a third time, *Your sinne shall finde you out*: There both Montanus, Iunius and Tremelius, doe render it Punishment: whence they haue inferr'd as I haue done, That sinne and punishment are inseparable companions, euen Brothers and Sisters, nay Mother and Daughter, yea Cause and effect, *Entisio of Non Ens*, something of Nothing, Affliction of Infection: yea, the Sunne and its Light; Fire and its Heate; Water and its Moisture, nay, I will goe a straine higher, and that is, God and his Iustice may as well be separated as Sinne and Deserts of Punishment. Of which if you would know the Reasons, they are these:

Doct.

Prouer. 12. 8.

1 Gen. 4. 7.

2 Verse 13.

3 Numb. 32. 23

4 Psal. 140. 11.

5 Bib. Heb. in

Gen. 4. 13.

6 Punition et serua.

7 Penam peccati

Metonymia.

8 Nec simpliciter

Nihil, nec pura

et simplex priua-

tio, sicut non est

priuatio vna &c

sed Defectus et

Diffusio rei po-

sitiue &c.

Buchanus Loc.

com. Loc. 15.

Quaest. 7. p. 167

Reason 1.

First, to cleere his Iudgement and Iustice, that we should know him to be no Respector of persons, but to hate sinne, whensoever, wheresoever, and in whomsoever he findes it.

Secondly, to manifest his mercies in that he giues his

Children their portion here, that hee might receiue them hereafter.

Vse 1.

Which being so, oh what inestimable comfort is here for Gods chosen? Though *sinne must be punished* yet thy punishment (that art of God) shall be but as the *Stripes of a Father, or Smittings of a Friend*, euen gentle and easie. Iudgement thou must haue, because (as thou hast heard) it standeth with his Iustice, but be not dismayed with any feare, for in consideration of the end of his iudging thee, thou maiest haue comfort, which is none other saith the Apostle, *But that thou*

a1 Cor. 11. 31. maiest not be condemned with the world. In Trouble, in Affli-

32. tion, in Anguish, in Paine, in Losses, and in Crosses, why art thou so cast downe oh my soule, and why art thou so disquieted within me? Didst thou euer see, heare or read of any of Gods Saints that were put in his Furnace which came not out againe? yea, looke on those Saints that were Racked, and Mocked; Bound, and Imprisoned; Stoned and Hewen asunder, Tempted, and slaine with the sword, That were Desi- tute,

b Heb. 11. 233. Afflicted, and tormented; see if they obtained not the promises, and why then shouldest thou feare? Thou art per-

c Heb. 12. 7. haps afflicted, why? What sonne is it whom the Father Chastiseth not? It may be thou complaineest that thou hast, shame-

d Gen. 16. 15. leesse, mocking, and prophane Children, why so had Abra-

e Gen. 9. 21. ham an Ishmael, Noah a Cham, Isaac an Esau: or it

f Gen. 25. 25. may be That cruell witness haue risen up against thee, and as-

g Psal. 35. 11. 12 ked the things thou knewest not, or, they haue rewarded thee euill

for good, so haue spoiled thy soule; why, so had David: yea, and all the Worthies that euer were in the world haue drunk of this Cup of affliction, yet feare not, for they now Certainly haue, what thou shalt assuredly possesse, euen *The Cup of Resurrection*, for they were punished here, to be receiued hereafter, and so shalt thou be if thou will goe and *Sinne no more.*

Vse 2.

But in the second place let me demand, *Is Sinne and Punishment inseperable?* Then tremble at this all yee vngodly.

For what? *Shall the Righteous be recompenced on the Earth?*

b Prov. 11. 31. how much more the Wicked and sinnefull? Will hee do this

to the Greene tree? What shall be done to the Dry? Will he be- ^{1 Luke 23. 31.}
gin to plague the Cutie, where his Name is called upon, and
shall you goe free? saith Ieremie^k. No, If iudgement begin at vs, ^{4 Jer. 25. 29.}
saith Saint Peter^l, then Horrendam Illionem vs instare, quoram ^{11 Pet 4. 17. 18.}
nunc potior videtur conditio, saith Mr. Caluin^m, they that obey ^{m Caluin loc.}
not the Gospell & yet seeme prosperous, shall then be found
in their condition most pittious. This is granted, That the
Lord doth try the Righteous in his Furnace, but the wicked, and
such as loue Iniquitie doth his soule hate, yea, and on Them will
bee raine Snares, Fire, and Brimstone, Storme and Tempest, This
shall be their portion to drinkeⁿ. Indeed he listeth vp his hands ^{n Psal. 11. 5. 6. 7}
to strike the Faithfull, but hee will crush his Aduersaries with
a Scepter of Iron, and breaketh them in peeces like a Potters vessell^o. ^{o Psal. 2. 9.}
Hee will iudge the Iust for his sinnes in this life, but hee will
wound the Hairy scalps of such an one as goeth on still in his wicked-
nes^p. His little Finger shall be heavier on the Reprobate, then ^{p Psal. 68. 21.}
his Loyues on his owne People: Therefore I say, tremble at this
all ye wicked, which walke inordinately, and yet say, Tush, God
seeth not, or, Tush, God careth not for it^q, or, Tush, no harme^q ^{Psal. 10. 12.}
shall happen vnto vs^r. ^{r. v. 14.}

You Ignorant men and women, whose cry is, That twas
never so bad a world as since there was so much Preaching, and
you whose howling is after the Oynions of Egypt, the Masse of
Rome, the Pax of old, the Crucifixe, the Darges and Latine
Prayers: Yee that praise the plenty in time of Poperie, you
that say, That you felt no euill when ye offered Cakes to the
Queene of Heauen. Oh King of Heauen, forgieue your ingrati-
tude. What was it then a merry world when there was Monie
and no Men? Was it a merry world when the Crucifixe was
kissed and Christ was Crucified anew? Was it a merry world
when Ignorance rid on horse-backe and Knowledge went on
foote? Mourne, oh mourne ye for your Ingratitude, and
pray the Lord that your eyes may be opened to see your
errour, and your hearts may be enlarged to giue God the
praise due vnto his name, for that his Punishments haue not
beene as our sinnes, infinite, vnmeasurable, vnsupportable.
Again, tremble at this all ye Drunkards, whose cry is like,

the former, ſaying: *What though ſome Good-fellowes die with the Cup and Pipe at their mouthes? What though others are ſtuffed in their Drunkenneſſe; yet ſuch, no ſuch harme ſhall happen unto vs.* But oh ye fooliſh, how long will ye loue fooliſhneſſe? And yee beaſts, how long will yee loue beaſtlineſſe? Tell me, Is not Gods ſeate in heaven? Is not his hand ſtretched out ſtill? Is not his Anger as hot, and the fire of his indignation as fierie and fierce againſt ſinners as euer it was? Surely yes. And why then ſhould you yet heale your ſoules ſoares with the ſalue of Securitie? Oh doe no more ſo fooliſhly. for this ſinne (yea and all other) like its Author the Deuill is but a *Liar: Mentur Peccatum vs fallat; Viſam pollicetur vs perimat*, ſaith Saint Cyprian¹. It lies, that it may deceiue, it promiſeth life that it might inflict Death. Therefore let the bitterneſſe of *Puniſhment*, make vs all diſtaſte the ſweetneſſe of *Sinne*. This *Viper Sinne*, doth indeede like that *Viperous Serpent* yeeld a tickling delight to all our outward ſences; but as ſoone as the infected blood comes to the heart, preſently the body is in danger of death: yea, and ſo is our ſoule too if we doe not the ſooner ſee to it, and the more vigilantly watch over it, *Ubi Peccatum; ibi Procella*². Where ſinne Raignes, there the wrath of God will tempeſtuouſly beate on vs; Say ſinne therefore what it will, beleue thou the word of God which ſaith *The wages of ſinne is Death*³, beleue thou the well experienced in godlineſſe which ſaith, *Dulce Peccatum, Amara Mors*⁴; that no other fruit is to be pluckt from that Forbidden tree; then pale, blacke, gaſtly, and ghoully Death. *Hoc agitur, Hoc patitur*, this is committed, that ſhall certainly be impoſed. *Adam and Eue haue eaten of the tree of knowledge of good and euill, and haue died the death*⁵. And his poſteritie that ſhall ſinne, yea, ſecurely ſinne without feare of Iudgement paſt or to come, may certainly expect and aſſuredly looke for *worſe things to happen to him*.

And ſo much for the Certainty of the Puniſhment.

Now followes the Extremitie, *A worſe thing*.

The ſubiect that I am to ſpeake of is *Sickenſſe* ſtill, and therefore

¹ Cyprianus
lib 3. epiſt. 8.

² Chryſ. hom. 5.
ad Populum
Antioch.

³ Rom. 6. 23.
⁴ Author incog-
nitus.

⁵ Gen. 3. 17.

therefore blame me not if I follow the *Physicians* as well in their *Proportion* as in their *Potion*, in their *Quantitie* as in their *Qualitie*.

Physicians if they meete with a body hard to worke vpon, they double their *Dosse*, and vse more violent meanes: So will the Lord deale with sinners, when hee findes them obstinate. If *Pestilence* that walketh in darknesse will not affright them; then let them look for *Plagues* destroying at Noone-day^x. ^{1 Psal 91. 6.} If eight and thirty yeeres sicknesse will not admonish this man, then let him looke for a longer, or more loathsome discale. *A worse thing.*

Where it is worth our noting, that hee speaks not of a positive punishment, saying, *Κακον, Malum, Em̄* shall happen vnto him, No, nor yet *Πονηρον*, which *Beza* ^{y Beza annotat.} saith is some-
what more, but *ἡν αὐτῷ χείρονον*, ^{in Mat. 12. 45.} *Aliquid deterius quàm prius* ^{2. Spiritus graec. in loc.}
A thing farre worse then the former, some hopelesse, helpelesse, remediless thing. All which lesseth vs thus much: *That God will bring greater and heavier plagues on men when they will not profit by lesser.* The Scriptures are full of these menaced, and manifested, threatned and executed iudgements. *Egypt* and *Israell*, the one *Foes* the other *Friends*, the one *Slaves* the other *Servants*, the one *Barbards* the other *Sonnes*, will make plaine the point in hand. Doll.

If an *Armie of Flies*, of *Frogs*, and of *Lice* (euen Gods little finger) cannot make *Pharaoh* relent, nor *Egypt* repent²; ^{a Exod. 8. 6. 16} behold how he layeth his *Loyes* on him and them, euen ^{19. 24.}
Greater plagues, as *Moraine on beasts*, cap. 9. 3. *Scabbes breaking out on Man and Beast*, Verse 10. *Horrible thunder and lightning which smote Man and Beast, Herbe and Tree*, Verse 23. 25. *Yea, Grasshoppers in all quarters*, cap. 10 13. *Blacke darknesse in the land of Egypt three dayes*, Verse 22. Nay which is yet worth of all, *All the first borne of Pharaoh, that sate on the Throne, vnto the first-borne of the Captiue that was in Prison*, (cap. 12. 29) shall be smitten; yea drowned and over-throwne in the midst of the Sea. Cap. 14 26. 27. 28. So fiery is Gods wrath, so fierce is his displeasure, that our sinnes encreasing, shall increase his punishments, and make him full
of

b Exod. 32. 27.
28.

of rage. Yea, and this will he doe, not onely to Egypt, but alſo to Iſrael. if it will not be moued by little iudgements, by ſmall plagues to ſinne no more. Yea, if Iſraels ſlaughter of every man his Brother, every man his Neighbour, every man his Companion, to the number of 3000 ^b. if this will not cauſe them To ſinne no more, why then beheld what God will doe: Hee will cauſe fire to conſume them, to the vtmoſt of their Hoſt. Numb. 11. 1. He will ſend an Exceeding great plague. Verſe 33. Fiery Serpents ſhall ſting them that they die. Numb. 21. 6. They ſhall ſlie before the men of Ai. Iſhua 7 4. And they ſhall be ſold into the hands of the Philiftines. Iudg. 10 7. Yea, and if theſe things will not make them to ceaſe ſinning, behold, how that God neither will ceaſe puniſhing, but *Worſe things ſhall happen.*

e Deut. 32. 22.
23. 24. 25. 26.

d Eſay 6. 9.

Even the Fire of Gods Wrath ſhall be kindled, burning to the bottome of hell, conſuming the earth with it's increaſe, ſetting on fire the foundations of the Mountaines, ſending plagues vpon them, beſtowing his Arrows burning them with hunger, and conſuming them with heat, and with bitter diſtruction^c. Nay yet Worſe things then theſe ſhall happen; Even the ſpirit of ſlumber, Eyes that they ſee not, and Eares that they heare not to this day^d. Oh fearefull and intollerable puniſhment, yet ſuch as God doth impoſe on vs for two maine reaſons. 1 In regard of his owne honour. 2 In reſpect of our ſecuritie.

e Calm Text.

For the firſt, if God ſhould not increaſe his puniſhments according to the encreaſing of our ſinnes, why the wicked would thinke that there were no God, or that that God had no power, or if he had power, yet that they could overcome it with their ſtubbornneſſe; but take heede of this and know, *Nulla tam atroces, & ſanas eſſe penas, quibus non aliquid addere poſſit Dominus^e*. That there are no puniſhments ſo great yet laide vpon the wicked, but that the Lord, *(Iehouah)*, is able to make yet much greater. Doe mortall Monarchs and earthly Kings ſtand ſo much vpon their honour, as to gather mighty forces againſt a Rebell, whom they cannot ſubdue by a few: And ſhall the Immortall God, and King of Hea-uen, giue over his armes vntill his rebels be brought in? Surely

Surely no, for be we what we will be or can be in grace, yet if we walke stubbornly against him, then will he walke stubbornly against vs, and smite vs euen seauen times more for our sinnes, &c. ^{Leuit. 26. 27.} So that all men may see and say too; ^{ad 19. 30.} That as ^{Psal. 18. 11.} surely as there is a Reward for the righteous, so doubtlesly there is a God that Iudgeth the earth. So that we shall not neede to aske that question of olde: ^{Mal. 2. 17.} Where is that God of Iudgements? For hee shall come on vs suddenly, and smite vs severely if we will yet Sinne more and more.

But weigh the second reason of this point; and that is, *Reason 2.* *Least men should be too secure,* who because sentence is deferred, and not executed speedily, therefore mens hearts are fully set to doe euill. Which God seeing, and patiently abiding for a while, ^{Eccles. 8. 11.} doth at last rouze vp himselve like a *Roaring Lyon*, belittle himselve like an *Angry Elephant*, doth whet his sword like a *Valiant Captaine*, and sharpeneth his Arrowes like a *Bloody Archer*, as if he would neuer cease vntill hee had eaten his prey; as if he would neuer be still till he had reuenged himselfe to the full; as if he would neuer giue over smiting his enemies vpon the Cheeke-bone, vntill his sword had eaten their flesh, and his Arrowes had beene drunke with their blood. Loe thus doth the *Lyon roare*, and who will not be afraid? thus doth he punish fearefully where men doe liue sensually and sinfully, and who then will not stand in awe and siue not? But now let vs apply this point. ^{Amos. 3. 8.} Doth God impose greater plagues where lesser will not professe? Come hither then ye secure and carelesse sinners, who haue been ryed & bound with the Chaines of your sinnes, & yet neuer felt the burthen of punishment, or if you haue, it hath been but a little; *A little plague, a little fire, a little frost, a little drought, a little inundation.* Oh take heed and feare lest these former punishments, proue fore-runners of further iudgements. Tis worth our noting, that when Christ fore-tolde those many euils that should come on Ierusalem for their contempt of the Gospel, and refusing of grace offered vnto them, he addeth; ^{Mat. 24. 6. 8.} *The end is not yet: All these are but the beginning of Sorowes.* As if he had said, *They shall be more in number, and greater in*

in Calicut.

wright. If the Cutting off the *Lappes* of our garments will not warne vs, let vs take heede that he doth not strip vs quite naked. *Si nihil Ferula proficiat erga nos Deus, &c^m*. If God cannot worke on vs with his *Ferula*, with his Palmer, with his (smaller strokes and easier smittings: by sending *Barrennesse* of ground; *Blastings* of Corne; *Unseasonable Weather*; *ouer-flowing* of *Waters*; and almost the death of our *Renowned, Learned, Religious, Zealous, Peaceable and Godly King*; If such scourges I say, if such scourges of his hand, which are euident markes of his wrath, and the very print of his foote-stepes, whereby we may trace him comming out against vs to destruction: what can we looke for, but a sudden, a fearefull and ineuitable plagueto fall on vs?

in Gun-powder
plot. ann. 1605.

It is well knowne (and would God it might be euerlastingly remembred) that God did shake his rodde ouer vs not long since, by the *Bishop of Rome*, whose *Canonized Saints* (more deuill then Saint-like) did threaten vs with a *Terrible blowⁿ*.

o Chrysost. hom.
5. ad populum
Antiochie.

This was Gods *Ferula* to *flicke vs*, but for all this let vs not be so secure; for as *Saint Chrysostome* said of the *Emperours wrath*, which was *asswaged* towards the Citie of *Antioch*, so I say of Gods wrath that now seemes to be asswaged towards our land: If we reforme not our *Corruptions* and *sinnes*, though this cloude be ouer-past, wee shall see and suffer worse things: for I haue euer beene more afraid of our owne security, then of the *Emperours wrath*: And reason good, for that may be exterpated by force of armes, but this cannot be expiated and appeased, but by true repentance for sinne, and turning to God: Which let vs all speedily performe, *Left a worse thing happen*.

Know we therefore, whosoener we are that lie thus secure in our sinnes, know we for Certaine that these are but the *Physitians Prescripts*, which if we will not accept of, wee must endure his *Potions*. If these *Ingredients* which are milde and gentle, will not worke with vs, then must we looke for sharper *Corrasives*. If we will yet neglect his *Word*, bee we sure to feelee his *Sword*; If we yet will sin against the *Light*
of

of the Gospell, let vs thanke our selues, if wee possesse the place of *Darkenesse*; If wee will not profit by *Precedent Judgements*, we must assuredly expect *Succeeding Punishments*. For certainly *Worse things shall come vnto vs*.

Secondly, *Doth God impose Great plagues where Lasse will Vs?* not profit? Hence learneye *Demy-gods*, I meane you *Magistrates and men in Authority*, to be followers of God as deare Children: Deale with sinners as you haue God himselfe for an example; when *Leuitie* will not make your people to relinquish their corruptions, see then what *Seueritie* will doe, after kinde stroakings, let there be stiffe strikinge. Sinne had neede not onely to be beaten, but also to be buffered.

It is long enough, if not too long that you haue withheld the drawing of the sword of Iustice against such notorious sinners as haue raigned in your houses, rownes, and villages. Well and worthily did you indeede to binde those *Beare-like and beastly Drunkards and Sabboth-Breakers*, to the good behauiour, who would out-face all goodnesse and commit all euill (and that *By Bookes*) I beseech you now be not weary of well-doing, but as you haue begun, so continue. God is certainly yet much dishonoured among vs, in this place, by our *Cardings and Kittleings*, by our *Dancings and Dalsances*, by our *seruants Idlenes*, and *Childrens Vanities*, which they vse on Gods holy day, and therefore I pray you in Christs stead, let your hands be against such in a heauier manner then formerly they haue beene; there are penall statutes and lawes by which me thinks you might a little more suppress these crying sinnes, and outrageous sinners that euen in this place raigne among vs.

The Devils Chappel is here (methinkes) too neere Gods Church, I meane the *Tap-house* to the Temple. Whereby it falleth out sometimes, that their noyesome pestilence, or pestilent noise doe either out-sound vs, or else cast some of vs into such a founne, as that we either cannot tell, or at least care not, what is preached, read, or prayed for. Lay too therefore, oh lay too your hands for correction of these things, and doubt not but that at the last you shall finde the

p Iob 33.16.

same effect in mens mindes by your corrections, as God doth by *His* : Namely, *That they shall open their eares* P, and make them both *Tractable and Teachable*.

As therefore you expect the auoydance of Punishment, auoyd you, discountenance you, discomfort you, by sharpe corrections, such friends, families, yea familiars and strangers, as will not breake off their sinnefull course, for which God will send *worse things*, if we thus wretchedly shall grow from *worse to worse*, but farre be it from vs my brethren so to doe, nay rather let vs grow better and better, seeing God hath so mercifully healed so many hurts, seeing he hath salued so many running soares, seeing he hath deliuered vs from so many ineuitable dangers both of body and soule, what can we doe lesse then glorifie him in body and in soule, sinning no more so haynously, so heauily, so wickedly, so wretchedly for feare lest *worse things happen vnto vs*?

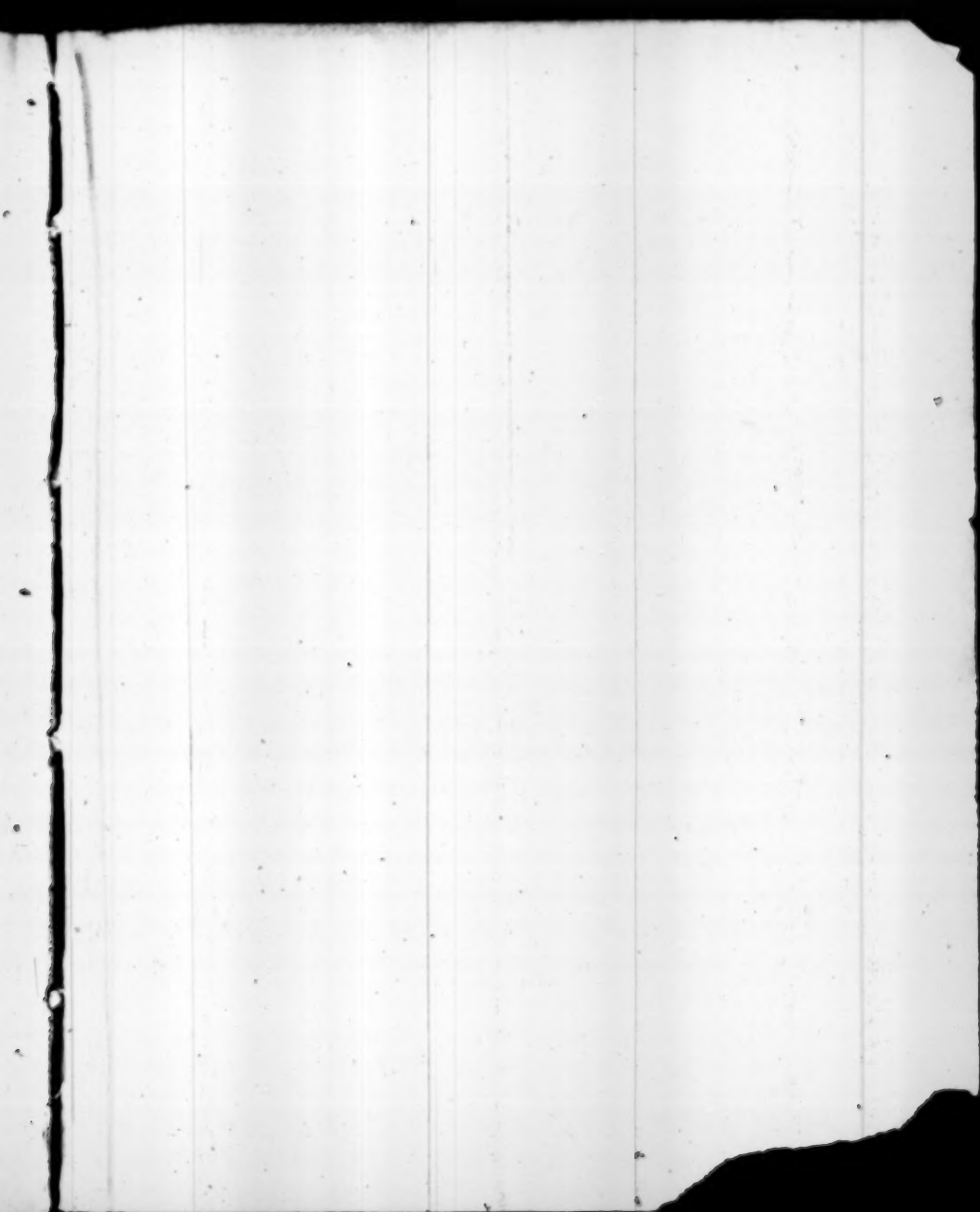
From which sinnes and punishments, the Lord deliuer vs all for his deare *Sonne our Saniour*

Iesus Christ his sake, Amen,

Amen, Amen,

FINIS.





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